The First and Second Part OF GANGRÆNA:

OR

A Catalogue and Discovery of many of the Errors, Heresies, Blasphemies and pernicious Practices of the Sectaries of this time, vented and acted in *England* in these four last yeers.

Also a particular Narration of divers Stories, Remarkable Passages, Letters; an Extract of many Letters, all concerning the present Sects; together with some Observations upon, and Corollaries from all the fore-named Premisses.

By THOMAS EDWARDS Minister of the Gospel.

The third EDITION, corrected and much Enlarged.

2 TIM. 3. 8, 9. *Now as* Jannes *and* Jambres *withstood* Moses, *so do these also resist the truth: men of corrupt minds, reprobate concerning the Faith.*
But they shall proceed no further, for their folly shal be manifest to all men, as theirs also was.
2 PET. 2. 1, 2. *But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*
And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evill spoken of.
JUDE vers. 19. *These be they who separate themselves, sensuall, having not the spirit.*

Lutherus in Epist. ad Galat. Maledicta sit charitas, qua servatur cum jactura doctrinæ fidei, cui omnia cedere debent, Charitas, Apostolus, Angelus è cœlo.
Lutheri Epist. ad Stanpitium. Non hic tempus timendi, sed clamandi, ubi Dominus noster Jesus Christus damnatur, exuitur & blasphematur: mi pater grandius est periculum quam credant multi. Inveniar sine superbus, avarus, adulter, homicidia, antipapa, & omnium vitiorum reus, modo impii silentii non arguar, dum Dominus patitur.

LONDON, Printed by *T. R.* and *E. M.* for *Ralph Smith*, at the sign of the Bible in Cornhill near the Royall-Exchange. M.DC.XLVI.

Reader,

THat thou mayeſt diſcern the miſchief of Eccleſiaſticall Anarchy, the monſtrouſneſſe of the much affected Toleration, and be warned to be wiſe to ſobriety, and fear, and ſuſpect the pretended New Lights, I approve that this Treatiſe, diſcovering the Gangrene of ſo many ſtrange Opinions, ſhould be imprinted.

JAMES CRANFORD.

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TO THE RIGHT HONOURABLE THE LORDS and COMMONS Assembled in PARLIAMENT.

Right Honourable and Noble Senatours,

I Here present you with a Catalogue or Black Bill of the Errours, Heresies, Blasphemies, and Practices of the Sectaries of this time, broached and acted within these four last years in England, and that in your Quarters, and in places under your Government and Power, for which I tremble to thinke lest the whole Kingdom should be in Gods Black Bill: I much fear lest the subject matter of this Catalogue may prove unto England (unlesse some speedy and effectuall course be taken to prevent it) like the Bill of Divorce given to Israel; Jer. 3.8. like the Roll of the Book commanded from God to be written by Jeremiah against Israel and Judah, Jer. 36.2. like the Roll of a Book sent by a hand to Ezekiel, Ezek. 2.9, 10. wherin was written, lamentations, mourning and woe; or like the hand-writing upon the wall against Belshaz. Dan. 5.5. & the flying Roll in Zech. c. 5. v. 1, 2. a curse going over the face of the whole land. And unto whom, Right Honourable, should I present and make known these things, but unto You, who are the supreme Judicatory of this Kingdom, having that sufficiency of Power, which only is able to remedy and redresse them, who are our great Physicians, and have been wont to cure the worst maladies and diseases of our Church and State, who are by God himself stiled Gods, and therefore should above others lay to heart and be sensible of the injuries and dishonours done to God and his name. And I humbly pray your Honours to beare with me in my addresses this way, as having no other meanes but this, of acquainting You with the sad state of things in our Church: And yet 'tis necessary You should hear of these things, for as 'tis said in the Prophet Jeremiah, concerning the making of that Roll, It may be the house of Judah will hear all the evill which I purpose to do to them, that they may turne every one from his evill way, it may be they will

present

present their supplications before the Lord, that he may forgive their [illegible] and their sin; so it may be some good may come of this Book, to cause an humiliation for, and a suppression of heresies and schismes, as being a more free and full discovery of our times then ever yet was made, and therefore I send it abroad in this way, whereby it may be read by all Judah: and I doubt not but some faithfull Baruchs, who are not shut up, but do preach before You on Fast dayes, will cause You to hear the words of this Book in the Lords house, by applying them to your consciences, and making them a Catalogue of sins for matter of humiliation to you on those dayes, showing how far they may become yours in suffering without punishment and censure too many of them. And now, Noble and worthy Senatours, be graciously pleased to pardon the boldnesse I shall take in dealing plainly with you in this present Epistle, and not to impute it to any malignity and disaffection to your service, or to peremptory saucinesse, and disrespect of You, (for besides that some worthy Members of Parliament to whom I am known can testifie the contrary, all my Actions from the beginning of Your sitting, my Sermons, Prayers, Prayses, Discourses, Actings for You speak otherwise: I am one who out of choise and judgement have imbarked my self with Wife, Children, Estate, and all that's dear to me in the same ship with You, to sinke and perish, or to come safe to land with You, and that in the most doubtfull and difficult times, not only early in the first beginning of the war and troubles, in a malignant place among Courtiers, and those who were servants and had relations to the King, Queen and their Children, pleading Your Cause, justifying Your wars, satisfying many that scrupled: but when Your affairs were at lowest, and the chance of war against You, and some of the Grandees and favourites of these times were packing up, and ready to be gone, I was then highest and most zealous for You, preaching, praying, stirring up the people to stand for you by going out in person, lending of money, in the latter going before them by example; And as I have been your Honours most devoted servant, so am I still yours, and you cannot easily lose me; and I do humbly lay my self and Book at the feet of your wisedome and piety, submitting both to your pleasure, but to the matter and contents of this Book, and to the present state of things. I am bound and stirred in spirit, to see the people so given to errour and schisme, and the zeal of Gods house and glory constrains me, and I can no longer forbear speaking my whole heart to you. The evills of this kinde are grown to such a height as there is [illegible] time for silence, or for being afraid, but of crying out and speaking plainly. And I am confident when your Honours have read over my Book (which I humbly desire you in the fear of God, and for the glory of Christ to do, as Luther bespeaks the reading of an Epistle of his) that will be a just Apologie with you for my freenesse and boldnesse. O the evil of these times would put zeal into the heart of any man, who hath any love to the glory of God, his truth, and the soules of people, and make the stammering tongue to speak

freely

he saw one going to kill her Father, strake and prayed out, O kill not Caesius. And now when our Fathers, our Saviour and blessed Spirit are wounded by damnable heresies and blasphemies, and many precious souls destroyed, can we be silent! O cursed be the silence and flattery that is in such a time as this: For now things are grown to a strange passe, (though nothing is now strange,) and every day they grow worse and worse, and you can hardly conceive and imagine them so bad as they are; no kinde of blasphemy, heresie, disorder, confusion, but either is found among us, or a coming in upon us; for we in stead of a Reformation, are grown from one extreme to another, fallen from Scylla *to* Charibdis, *from Popish Innovations, Superstitions, and Prelatical Tyranny, to damnable Heresies, horrid Blasphemies, Libertinisme, and fearfull Anarchy; our evils are not removed and cured, but only changed; one disease and Divell hath left us, and another as bad is come in the room; yea, this last extremity in which we are fallen, is far more high, violent and dangerous in many respects; all which in an Epistle cannot be contained, but are laid down in the following Book in many places, specially in the eleventh Corollary.* Luther *in an Epistle to* Spalatinus, *calls want of freedome in a Minister,* irremissible peccatum, *an unpardonable sin; and silence in the neglecting of truth, a wicked silence; and in an Epistle to* Staupitius *saith;* Let me be found any thing, a proud man, an adulterer, murderer, and guilty of all wickednesse, so as I be not convicted of wicked silence whilst the Lord suffers. *The consideration of which, makes me well contented to run the venture of being accounted proud, saucy, peremptory, and of incurring the hazard of your displeasure by speaking freely (though I hope better things) then to let the glory and honour of Christ and his truth suffer any longer by my silence; for I call the most High GOD to witnesse, that (so far as I know my own heart) what freedome I here use, in laying open the state of things before you, is not out of any sinister respect, or any pleasure I take in this liberty (for I have had many carnall reasonings and conflicts in my spirit against it) but only out of the great necessity of the times, moved thereunto out of love and zeal to the glory of God and his truth, my faithfulnesse to your Honours, compassion to the souls of those for whom Christ dyed, and the delivering of my own soul in the discharge of my conscience. Great Persons, as Princes, Nobles and Counsellours, through their high places, multitude of affairs, flatteries, are subject to great failings and infirmities, as both Scriptures, and all Histories shew: but this hath been the praise and honour of some of them, that upon being minded by faithful Ministers of their faults, they have laid it to heart.* Theodosius *that Noble Emperour had many*

Tantis & tam eximijs virtutis ornamentis enituit, tum Episcopus, tum Imperator: Verumque enim admiror, alterum propter ingenuâ loquendi libertatem, alterum propter facilem obedientiam. *And* Theodosius *speaking of* Ambrose, *saith;* Aegre tandem reperi veritatis magistrum: Nam solum Ambrosium novi Episcopum dignum eo nomine. Tantum commodi reprehensio a viro virtute praestanti adhibita secum apportare solet. *Theo. Eccl. Hist. l. 5. c. 36. 27.*

infirmities, as that cruell fact of his againſt the inhabitants of Theſſalonica, *as his being angry out of meaſure againſt the people of* Antiochia, *as his lenity towards Arians, whom he permitted to keep Conventions in chief Cities; but in all his faults this is obſerved and admired by the Eccleſiaſticall Hiſtorians who writ of him, that he ever gave place to wholſome admonitions, and amended upon being dealt with, as by* Flavianus *Biſhop of* Antiochia, Amphilochius *Biſhop of* Iconium, Ambroſe *Biſhop of* Millain; *and he took* Ambroſes *liberty of ſpeaking to him ſo well, that he did not only give him thanks, but ſaid of him to his praiſe, I have at length found a maſter of truth, for I have known* Ambroſe *only a Biſhop worthy of that name. It was one of the ſins of the Prelates and Court Chaplains (for which among others God hath caſt them out) to flatter, and the ſin of the Court, that the Miniſters that preached there, muſt ſing* placentia, *ſpeak ſmooth things. Now far be it from ſuch a High Court of Parliament as you, (who above other Parliaments are in ſolemne Covenant with God for Reformation, Nationall, Domeſticall, Perſonall, and have profeſſed to engage your hearts for God and his work;) and from the Miniſters who ſtand up for you, and adhere to you, to be faulty in the ſame kinde: Be pleaſed therefore in the midſt of your many great affairs which even ſwallow you up, and by reaſon of which you have not time to hear and know all things concerning the State of Religion, to ſuffer one of your daily Remembrancers to God, to be Gods Remembrancer to you. You have, moſt Noble Senatours, done worthily againſt Papiſts, Prelats and ſcandalous Miniſters, in caſting dowe Images, Altars, Crucifixes, throwing out Ceremonies, &c. but what have You done againſt other kinds of growing evills, Hereſie, Schiſme, Diſorder, againſt Seekers, Anabaptiſts, Antinomians, Browniſts, Libertines and other Sects? You have deſtroyed* Baal *and his Prieſts; but have you been zealous againſt golden Calves, and the Prieſts of the loweſt of the people? are not theſe grown up, and dayly increaſe under you? are any effectuall meanes uſed againſt them? You have made a Reformation, and bleſſed be God who put it into your hearts to do ſuch things; but with the Reformation have we not a Deformation, and worſe things come in upon us then ever we had before? were any of thoſe monſters heard of heretofore, which are now common among us? as denying the Scriptures, pleading*

* Book intit. Toleration Juſtified, page, 7.8. printed in this laſt January.

for a Toleration of all Religions and worſhips, * *yea for blaſphemy and denying there is a God. You have put down the Book of Common Prayer: and there are many among us have put down the Scriptures, ſlighting, yea blaſpheming them. You have broken down Images of the Trinity, Chriſt, Virgin* Mary, *Apoſtles: and we have thoſe who overthrow the Doctrine of the Trinity, oppoſe the Divinity of Chriſt, ſpeak evill of the Virgin* Mary, *ſleight the Apoſtles. You have caſt out the Biſhops and their Officers: and we have many that caſt down to the ground all Miniſters in all the*

Reformed

Reformed Churches. You have cast out Ceremonies in the Sacraments, as the Crosse, kneeling at the Lords Supper: and we have many cast out the Sacraments, Baptisme and the Lords Supper. You have put down Saints dayes: and we have many make nothing at all of the Lords dayes, and Fast dayes. You have taken away the superfluous excessive maintenance of the Bishops, Deanes: and we have many take away and cry down the necessary maintenance of the Ministers. In the Bishops dayes we had singing of Psalmes taken away in some places, conceived prayer, preaching, and in their room, Anthems, stinted forms and reading brought in; and now we have singing of Psalms spoken against and cast out of some Churches, yea all publike prayer questioned, and all ministeriall preaching denyed. In the Bishops times Popish Innovations, were introduced, as bowing at Altars, &c. and now we have anointing the sick with Oyle; then we had Bishopping of children, now we have Bishopping of men and women, by strange laying on of hands, as is related in this following Book. In the Bishops dayes we had many unlearned Ministers, and have we not now a company of Jereboams *Priests? In the Bishops dayes we had the fourth Commandement taken away, but now we have all ten Commandements at once by the Antinomians; yea all faith and the Gospell denyed, as by the Seekers. The worst of the Prelats, in the midst of many Popish, Arminian tenets, and Popish Innovations, held many sound doctrines, and had many commendable practices; yea the very * Papists hold and keep to many Articles of faith and truths of God, have some order among them, encourage learning, have certain fixed principles of truth, with practises of devotion and good works; but many of the Sects and Sectaries in our dayes, deny all principles of Religion, are enemies to all holy Duties, Order, Learning, overthrowing all, being* vertiginosi spiritus, *whirlegigg spirits; and the great opinion of an universall Toleration, tends to the laying of all waste, and dissolution of all Religion and good manners. Now are not these Errours, Heresies and Schismes, spots and blots in our Reformation? do they not blemish and cast a dark shadow upon all the light part? are they not the dead flies in the Apothecaries ointment, sending forth a stinking savour? are they not the reproach and rejoycings of the common enemy? the scandall of the weak, the blasing star of the times? and are not Sectaries strangely suffered, connived at, keeping open meetings in the heart of the City? yea printing with * License their erroneous opinions, and daring to give into some of your hands such Books as 'tis a shame to speak of? belong let so alone, that they are grown up to many thousands both in City and Country. Christ in* Revel. 2. 19. *highly commends the Angel of the Church of* Thyatira *for his works service, faith, patience, &c. but yet reproves and threatens him for suffering without punishment false*

* Calvini Instructio Adversus Libertinos, cap. 4. pag. 104.

* M. Saltmarsh Smoak in the Temple, in which are some desperate errours. Book about Baptisme, and calling maintenance by Tithes Jewish and Popish undeniably.

false doctrines to be taught, and disorders to be practised in the Church: But I have a few things against thee, because thou sufferest that woman Jezebel, which calleth her self a Propheteſſe, to teach and to seduce my servants: *And be pleased to observe what truth that Scripture holds out, namely, that a connivence and suffering without punishment false Doctrines and Disorders, Persons to preach whom God hath not called, and to preach Errours, Heresies, blemishes and dashes the most glorious works, and provokes God to send judgements; a Toleration doth eclipse and darken the glory of the most excellent Reformation. God accounts all those errours, heresies, schismes, &c. committed in a land, but let alone, and suffered without punishment by those who have authority and power, to be the sins of those who have power, and he will proceed against them as if they were the authors of them. A man comes to be pertaker of other mens sins, by countenancing, consenting and suffering without punishment, as well as by formally committing them.* * Solomon *in* 1. King. 11. *from ver.* 1. *to* 15. *is counted by God to be guilty of all the Idolatry committed by his wives and their followers, and accordingly God is angry with him and threatens him, because being a King, he had power in his hands to hinder it, not that* Solomon *did bring into the house of God Idols, or ever commanded the people to forsake the worship of God and to worship Idols, or that he did in his own person worship Idols; This only is certain, that he suffered them to build Altars, and sacrifice to strange gods.* Ephes. 5. 12. *'tis the command of God,* to have no fellowship with the unfruitfull works of darkneſſe, *that is, not by consenting, helping, imitating & suffering them without reproof; Now a Magistrates reproving, is by using coercive power to punish and suppresse evills, as is evident in the example of old* Eli *to his sons; who though he did reprove by words, yet because he punished them not, he was partaker of their sins, and was severely punished by God for it,* 1. Sam. 2. 23, 24, 25. chap. 3. 13. 14. *Now, Right Honourable, though You hold none of these Opinions, practise not these wayes, neither command any of these things, but have put out Declarations, wherin there are some passages against Anabaptists, Brownists and other Sects, and made Orders and Ordinances for the preventing and remedying of many of these evills; as that Order of* Febr. 16. 1643. That Ministers suffer none to preach in the places where they have charge, but such as they will be answerable for; *as the Ordinance against the preaching of Persons not ordained in this or some other Reformed Church, as the Ordinance of not printing without Licence; yea upon complaint have questioned and troubled some Sectaries for their Errours and pernicious Practises; yet not-*

* Amesii Animad. in Remonstr. Synodal. Script. super Attic. 5. de Persev. sanctorum, cap. 7. de Solomone. Certum est Solomonem non introduxisse aut admisisse idola in domum Dei, neqs adegisse populum ut vel Dei verum cultum desererent, vel colerent idolas; neqs probari potest eum in sua propria persona coluisse idola. Hoc tantum certum est de ejus idololatria, quod infatuatus à mulieribus idololatricis permiserit eas construere. Aquinas *in* Ephes. 5. 12. Istis ergo nolite communicare imitando, coadjuvando, consentiendo Sed certe hoc non sufficit, nisi etiam eos reprehendatis.

notwithſtanding there is a ſtrange unheard of ſuffering and bearing with them, and ſuch a one, as I beleeve all things conſidered, never was there the like under any Orthodox Chriſtian Magiſtrate and State. How do ſects and ſchiſmes increaſe and grow daily, Sectaries doing even what they will, committing inſolencies and outrages, not only againſt the truth of God and the peace of the Church, but the Civill ſtate alſo, going up and down Countries, cauſing riots, yea tumults and diſturbances in the publike Aſſemblies! how do perſons caſt out of other Countries for their Errours, not only live here, but gather Churches, preach publikely their Opinions! what ſwarmes are there of all ſorts of illiterate mechanick Preachers, yea of Women and Boy Preachers! what a number of meetings of Sectaries in this Citiy, eleven at leaſt in one Pariſh! what liberty of preaching, printing of all Errours, or for a Toleration of all, and againſt the Directory, Covenant, monethly Faſt, Presbyteriall Government, and all Ordinances of Parliament in reference to Religion, and moſt of theſe perſons either never queſtioned at all, or if queſtioned, abuſing thoſe in a high manner who queſtion them, coming off one way or other, and afterwards going on in ſpreading their errours more then before, or if committed by ſome below, whereby they are hindred from preaching and dipping, then brought off and releaſed by ſome above (of which they bragg and boaſt) yea many Sectaries countenanced, imployed and preferd to ſpeciall places both of profit, honour and truſt, and that which is ſaddeſt of all (and yet too true) Orthodox worthy perſons, who being in places of Power, for preventing miſchiefs and evills queſtioning ſome Sectaries for their unlawfull meetings and falſe Doctrines, have been lookt upon ever after with an evill eye, and opportunities watcht to moleſt and diſplace them. In a word there hath not been to this day any exemplary reſtraint of the Sectaries (as ever I heard) by vertue of any of your Ordinances, but they are ſleighted and ſcorned, and as it was formerly with the Kings Proclamations againſt the Jeſuits, Prieſts, Papiſts, and forbidding to go to Maſſe, there were the more Prieſts in the Kingdom, and more went to Maſſe; (the Proclamations being never looked after, and when any zealous Proteſtants in place did go to execute them, they had little thanks for their pains, and thoſe they queſtioned were to hard for them getting off;) ſo preaching of lay-men was never more in requeſt then ſince your Ordinance againſt it; Preſbyteriall Government never more preached, printed againſt, then ſince your Votes, Orders and Ordinances for it; never more dangerous unlicenſed Books printed, then ſince the Ordinance againſt unlicenſed printing; and when men have been complained of for the breach of Ordinances, as that of lay preaching &c. how are they diſmiſſed, and preach ſtill, infect ſtill? look what Wayes were taken heretofore by the Popiſh party and Prelates who pretended to be Proteſtants, in favour of the Papiſts, Arminians, and diſcountenancing zealous Proteſtants; the ſame

Vide Petit. of the Lord Maior Aldermen, and Commons of the City of London presented to the House of Peers, Jan. 16.

will be found to be now in uſe in behalfe of the Sectaries againſt Preſbyterians; and if you be but pleaſed to review your own Remonſtrances, either in former, or in this preſent Parliament, or remember the maximes and grounds you proceeded upon in queſtioning many, and by what rules you judged of intentions to overthrow the Proteſtant Religion, and to advance Popery, Armianiſme, and then look upon the Proceedings of ſome, you will finde the ſame ſteps trod in now, and the ſame courſe taken in favour of the ſects: (But an Epiſtle is too narrow a compaſſe to particularize all things of this kinde, and a word is enough to the wiſe) And yet I do not ſay Your Honours have done theſe things; for there are matters of this nature you hear not of, and upon complaints of things that have come immediatly to Your Houſes, there hath been ſome redreſſe; yet ſuch things are done by Committees, or Perſons under Your Power and Government, and no effectuall wayes taken to prevent, diſcover or remedy theſe things. Now I humbly ſubmit to Your deep judgment, whether God account not men guilty of that which is committed by others under them, they having power to hinder it; as alſo, whether it will not be interpreted by men, that there is certainly great countenance and favour above, or elſe perſons below dare not do as they do. And be pleaſed to ſuffer me, as a Miniſter of Chriſt, to bring to your remembrance (which I do in all humility,) theſe following Scriptures. Levit.26.25, 1 Sam.2. 29,30,31,32. cap. 3.12, 13, 14. 1 King. 12. cap.31. 13. cap. 33. 34.2 King. 10. from 19. to 33. Jerem5.30.31. Dan.5.5.2.2,23.24,25,26,27,28. Amos 2.9,13.14. Hag.1.2,4,5. Gal.6.7. Revel.2. 13, 14, 15, 16, 18, 19. 20. Which texts of Scripture, with the examples laid down in them, I name not as if I would compare your Honours with Jeroboam, Belſhazzar, *&c. or charge on you their facts in kinde, or that I wiſh ſuch evills ſhould come to You; no, let the interpretation of theſe Scriptures be to your enemies, and the fulfilling of them to them that hate You; but becauſe whatſoever things were written aforetime were written for our learning, and all the things which were threatned and hapned to* Eli, Jeroboam, Jehu, Belſhazzar, *&c. were for examples, and written for our admonition upon whom the ends of the world are come, therefore I minde You of theſe Scriptures, that you may fear to fall into any ſuch kinde of ſins, or to ſuffer ſuch to be done when 'tis in Your power to hinder.*

The ſects have been growing upon us ever ſince the firſt year of Your ſitting, and have every year increaſed more and more; things have been bad a great while, but this laſt year they are grown intolerable; and if Schiſme, Hereſie, &c. be let alone and riſe proportionably for one year longer, we ſhall need no Cavaliers nor enemies from without to deſtroy us. Certainly God looks for other manner of fruit from you; the great Deliverances, Victories, Succeſſes, the ſolemn Covenant, Proteſtations, Remonſtrances, Declarations made to God, this Kingdom, the Kingdom of Scotland, *and all the Reformed Churches, call and ſpeak for other kinde of things*

things. The Reformed Churches abroad wonder at these things, and say, Why may not the King as lawfully tolerate Papists, one false Religion, as the Parliament suffer all sects to grow? Besides their love, zeal and prayers for you begins to languish and grow faint. Our dear Brethren of Scotland *stand amazed and astonished, and had they not seen these things, could not have beleeved them. The Orthodox, godly considerable party, both Ministers and people in City and Country, by whose means under God, you are now so strong and lifted up above your enemies, are grieved, offended, and much discouraged; the common enemy scornes, blasphemes, and reproaches the Reformation, looking upon us as given up to a spirit of giddinesse and errour. The Malignants every where turne Sectaries and Independents, siding with them and pleading their cause; and they do wisely, there being no such way as that to save their purses, live quietly, and to undermine you and effect the enemies work. And what can think you will be issue of these things? It is high time therfore for your Honours to awake and be doing, to suffer no longer these Sects and Schismes, these disorders and confusions that are in the midst of us, but to fall upon some effectuall wayes, as you in your great wisdomes shall finde out, and to do something worthy a Parliament in this kinde also. Do this and God is on your right hand to helpe you, and you shall not be removed for ever, the Kingdom of* Scotland, *the Reformed Churches, this great City with the Ministers to stand by you and to honour you: Do it not, but let things still run on thus, and all kinde of errours, confusions, &c. increase, and know God is a righteous God, and will require it at your hands, visit and be avenged for these things. And let no man flatter you with your great prosperity and successe, that your mountain is now so strong that you shall never be moved; but remember that God is a God* changing the times and seasons, that removes Kings and sets up Kings, Dan. 2. 21. *that can quickly bring down that part of the wheel below which was highest, that made a sudden change to* Belshazzar *in an hour,* Dan. 5. 3, 4, 5, 6. *That God who is said to scatter Kings, can scatter you:* Psal. 68. 14. *Look upon the Court party, the great Counsellours of state, and Prelates, whose height was like the height of the Cedars, and were strong as the Oaks, yet the Lord destroyed their fruit from above, and their root from beneath; and cannot he do so to you? I beseech you fear, considering the great dishonour of God and his name, and the sad estate of things under your Goverment, lest God bring some great afterclap upon you, and have an after reckoning, either giving you up at last to the hands of those that are now in armes against you, or sending an evill spirit of division among your selves and the two Nations, or making use of the Sects (that party when grown stronger, who have been so much suffered to grow under you,) to become thorns in your sides, and pricks in your eyes, to cast You out, and to teach you new Law and new Divinity, as they have done already in many of their Books (as* Englands Birthright, A Letter

from an Utter Barreſter, *A Letter call'd* Englands lamentable ſlavery, Lilburns *Letters to* Mr Prynn, *to a Friend,* Innocency and truth juſtified, cum multis alijs,) *or by ſending ſome other judgement, as the Peſtilence,* &c. *(all which I earneſtly pray God to prevent.) And truly when I think of things by my ſelf, and behold to what a height Errours, Hereſies,* &c. *are come, and withall reflect upon the great things God hath done for you, the many powerfull Sermons you have had preached before you about the Nationall Covenant, and againſt the Sects, the many Petitions repreſenting the evill and danger of theſe things, and yet how little is done, our evills of this kinde riſing higher and higher, in the increaſe of falſe doctrines, and a greater multiplication of ſchiſmes every day then other; I tremble for fear, leſt for the want of zeal in ſuffering ſo many diſhonours of God, and his Houſe to lie ſo long waſte, the word be gone out of his mouth already which he ſpake againſt* Eli; I ſaid indeed that thy houſe, and the houſe of thy Father ſhould walke before me for ever: but now the Lord ſaith; Be it far from me, for them that honour me I will honour, and they that deſpiſe me ſhall be lightly eſteemed. *But to draw towards a concluſion, there is no other way to prevent all this wrath, but to be zealous and repent, to do ſomething ſpeedily and effectually againſt the Errours, Hereſies, Schiſmes, Blaſphemies and confuſions of theſe times.*

Ob. *But if any ſhall object, It cannot be done now, it will diſcontent and diſingage the Sectaries who are a conſiderable party, and ſo may prove dangerous to the Parliament in this juncture of time, by cauſing many to fall off their Service.*

Anſ. *Are we afraid of diſcontenting, diſingaging and loſing a few men, and not of diſcontenting and loſing God! ſhall God be diſpleaſed to pleaſe men! ſhall we fear the want of mans helpe whoſe breath is in his noſtrils, and not fear God! O that We would once ceaſe from man, for wherein is he to be accounted of?*

Secondly, I Anſwer, This objection is taking counſell, but not of God; a covering, but not of Gods ſpirit; Iſa. 30. 1. *this carnall policie of ſuffering corruptions in Religion for fear of loſing a party, and ſtrengthening Kingdoms, hath proved the ruin of families and Kingdoms; be pleaſed to remember* Jeroboam, Jehu, *&c. who out of policie for fear of loſing a party and ſtrengthening the other ſide, ſet up and ſuffered the golden Calves and Prieſts of the loweſt of people, and this very thing became a ſnare, and the loſſe of the Kingdom to them; and I might ſhew out of Eccleſiaſticall Hiſtories many examples of ſad things befalling Princes, who out of policies or any carnall reſpects, have ſuffered all ſorts of Sects and Hereſies; but I will only inſtance in one out of* *Baronius, *of* Valentinianus *ſenior, who ſuffered in the Weſt the Chriſtians to embrace what faith every one of them would, and to follow what*

* Ex quo etiam fonte manavit, ut idem Valentinianus ſenior ſineret in Occidente inter Chriſtianos quam quis vellet fidem amplecti atq; pro arbitrio hæreſes conſectari. At quam conſulte exitus declaravit; ambo enim factione ac prodi-

what Heresies they pleased, but how well and safely the end of it declared; for both his sons were slain by the fuction and treachery of the Gentiles, Gratian *by* Maximus, Valentinian *junior was strangled in a halter: And yet afterwards the same Emperour by edict commanded the houses and places where the Maniches met to be confiscate. 'tis storied of* Amaziah, *that he had hired a hundred thousand mighty men of valour for a hundred talents of silver, but a man of God came to him to dismisse his Army, namely that part of it the children of* Ephraim, *and told him in answer to his carnall objections, that God had power to help and to cast down; and for his hundred talents, the Lord was able to give him much more then this:* 2 Chron. 25.7,8,9. *so say I, whoever or what numbers soever shall desert the Parliaments Army and Service for their suppressing the Sects, and putting in execution their own Ordinances, God hath power to help, and cast down, and is able to cause many more then these, to adhere to them; and no question, besides Gods help and blessing which uses to accompany setling true Religion, and destroying false; the hands of the Kingdom of* Scotland *would be the more strengthened, the City of* London, *the Ministers, and all who love truth, peace and order, would adhere more firmly, and the Parliament would be both stronger, and make themselves famous both at home and abroad to all generations. Thirdly, supposing the Sectaries to be as potent as is falsely surmised by themselves, yet I humbly conceive it stands not with the Honour, Power, Wisedom nor Piety of a Parliament, for fear of losing a party, to be afraid of maintaining their own Ordinances, and punishing those things that they know are bad; In such a case* fiat justitia, ruet cœlum. *Fourthly, the sons of* Zeruiah *are not now too hard for you, God hath made you stronger then ever, by giving you many victories, battell upon battell, and one strong hold after another; so that if any will fall off from you for doing your duties, you need not care; and who knowes but that all these victories are sent to take away all excuse, to answer this objection, and to encourage you to this work? God inforces upon turning the dayes of fasting into* feasts, *therefore to love the truth and peace; and from deliverances to pay our vows, and make good our Covenants, as in* Zech. 8.19. Nahum. 1.15. 16. Psal. 16.14,17,18,19. *And thus having in some poor measure discharged my conscience towards God, your Honours and this Kingdom, in the Discovery made in this Book of many sects and Sectaries, I leave the issue and successe to God, humbly taking my leave, as* Dr Holland *that learned man and Doctor of the Chair in* Oxford *was wont to do of his Colledge upon going journies, saying,* I commend you to *the love of God and hatred of Popery; so do I commend both Houses of Parliament*

tione Gentilium necati sunt, Gratianus à Maximo, Valentinianus junior laqueo strangulatus. Baron. tom. 4. Ann. 1376. num. 2.

Vide more of this in M. Pryns Epist. Dedicat. to the High Court of Parliament, in his Book intit. A fresh Discovery of New lights.

Vita. Holland. Commendo vos Dilectioni Dei & odio Papatus.

lament to the love of God and his truth, and the hating of all Sects and Schismes, *earnestly praying to God, that none of the things which You and we have cause to fear may come upon You and the Kingdom, but that God would mercyfully pardon that too great suffering, countenancing, spreading and prevailing of Errours, Heresies and Schismes which hath been in this Kingdom these four last years, and would fil you with such a love and zeal to his truth and house, that you might throrowly purge out all things that offend, and cause the false Prophets and the unclean spirits to passe out of the land, speedily and effectually lay the top-stone upon the building, the foundation whereof you have laid long ago, fully settle this Church and the Government of it, whereby we may be brought into one, and become terrible as an Army with banners, and like a strong and fenced City, both against schismes that may arise from within, and the assaults of enemies without.*

Your Honours humble

and most devoted servant.

THOMAS EDVVARDS.

The Preface.

IN the last week of *June* or the first of *July*, 1644. (in one of those two weeks I am certaine) came forth my Answer (entituled *Antapologia*) to the *Apologeticall Narration*: Ever since which time I have forborne the Presse, out of an expectation of a Reply (which was with great confidence by many of the Independent party at severall times given out I should have) with much patience passing by the many reproachfull scornfull speeches, and railings both in publike Sermons and printed[a] Pamphlets, and many other waies cast upon me and my *Antapologie*: I was not willing to be provoked, or to trouble my self at the barking of every dogge (who according to kinde, did bark at the Moon (thats all) but not hurt it: could scoffe and jeer at the *Antapologie*, but knew not which way to go about to answer it) but rather resolved to reserve my time and strength, for some learned and solid Reply from the Apologists, or any other for them, to which I might have given a *Rejoynder*. But now eighteen Moneths being almost expired since the *Antapologie* came abroad into the world (time sufficient for five such eminent persons, or some other to have returned an Answer in, if ever they intended it) and now being without all hopes of any Reply from them (there being none in the Presse, as I can learn) but rather 'tis given out by the Apologists themselves, and their neerest friends, that for peace sake they forbeare it (which let them beleeve it that will, I do not) I shall waite no longer, but am resolved to appear again in publike against the errours of the time, and to set forth Tractates and Discourses upon such Subjects and Points, as I conceive may make most for the glory of God, the peace of this Church, and be most seasonable for the present necessity, be *opus diei in die suo*. I have all this while, out of choise and upon serious deliberation, declined the setting forth any Tractate of the Controversies of the time (although I have been by Learned men oft call'd upon, yea, earnestly sollicited thereunto) lest the Apologists, or some other for them, should have taken occasion by answering that, to have some cloak and excuse for not replying

[a] *Certain brief Observations and Antiquaries on M. Prins 12. Quest. The Falshood of* William Prins *Truth triumphing.* Woodwards *Answer to a Letter.* Woodwards *Inquiry into the Causes of our misery. Arraignment of Persecution. Breif Exhortat. to Repent.* Vindiciæ veritatis, *or* Burtons *Answer to D.* Bastwick. *Calumny Arraigned and Cast: With diverse other Pamphlets.*

replying to my *Antapologie*: but having given all this time, and finding by experience all their great words and threats of an Answer (both in print by [b] Mr *John Goodwin*, yea the Apologists themselves in the Assembly, and many of their [c] disciples (to be but meer flourishes and great swelling words of vanity) on purpose to feed their deluded Proselytes for the present (who called upon them for an Answer) I shall now finde them more work, and adde many other Treatises to the former. And however upon the Reason before specified, I have been thus long silent, and discontinued the Presse; yet for hereafter, I do give it under my hand, that I will make amends, and redeem the time because the dayes are evill; promising (the grace of God enabling me, and sparing me life, health and liberty) that for this next year, or longer, as the troubles of the Church may continue, to be often setting forth one Tractate or orher. I aime at, and shall endeavour to be like that tree spoken of in the *Revelation*, to yeld fruit every moneth, and that the leaves of the tree may be for the healing of these Nations. Now to give some account to the Reader, of the nature of this following Discourse, and of my scope therein; This present Treatise is not so much against any one errour and sect, as against all I have heard of, a Discovery of, and Directions against that many headed monstrous *Hydra* of sectarisme sprung up in these times in *England*: a worke and undertaking, which I well know and expect, will cause me all the hatred, envy and danger, which the cunning, malice, power or blinde zeal of all the sectaries in *England* can procure. *Paul* speaks in his Epistles to the *Corinthians* (among other troubles) of his fighting with beasts at *Ephesus* after the manner of men, 1. *Cor.* 15. 32. and of a messenger of Satan sent to buffet him, 2. *Cor. cap.* 12. which were none of the least dangers and sufferings he met with-all, as will appear both by looking into the texts themselves, and consulting some learned Divines upon those Scriptures. Now in this present work, and some other following Tractates, something like to these I have to conflict with, namely, wilde beasts, grievous wolves, as the Scripture calls hereticks and false Prophets, *Mat.* 7. 15. *Acts* 20. 29. and with messengers of Satan, false Apostles, transforming themselves into the Apostles of Christ, 2. *Cor.* 12. 13. and 'tis never the lesse hazardous nor difficult, that they are wolves in sheeps cloathing, and Satan transformed

b *Calumnie Arraigned and Cast, Or, An Answer to* M. Prins *Truth Triumphing over Falshood*, pag. 45 *But for any such unanswerablenesse as* M. Prin *intends, the one part of it will not endure that such a thing should be spoken of the other, there being enough in the Discourse it selfe, to answer whatsoever is to be found in it of any materiall consideration against the Congregationall way, as will in time convenient be made manifest in the sight of the Sun, God not preventing it by more then an ordinary, or at least expected hand. And* in page 46. *If* M. Prin *knew and considered, who it was that had hindred the Independents, and that once and again from answering it as yet, viz. be that sometime hindred Paul's coming to the Thessalonians, he had little or no cause to glory in that previlidge. But quod deterius non auferetur. This Book of* M. Goodwins *was printed at least 9 moneths ago.*

c Overton *an Independent Book seller, who boasted the Answer was in the Presse* Eaton *an Independent Milliner. Some of* Joh. Goodw. *Church reported that some of his Church members preached for him, because he was answering the* Antapol.

formed into an Angell of light. Now for me, a poor weak sinfull man, who have no armes of flesh to back me, none of those relations to the great, Noble and mighty of the times, which many have, (in an age and time when truth is fallen, but heresie and errour prevails in all places, (cried up as new light, and as new truth,) yea, sectarisme is set up in places of honour and profit, and sectaries are delivered,) to appear in open field against, and to contend with them, is a hard and dangerous service. But I know whom I serve, and he who is with me, is stronger then they who are against me: and in this cause of God, his truth, and all the reformed Churches, I fear not what man can do unto me. I well understand that I put my hand into a Hornets nest, and shall raise up against me all the spirit of separation, schisme and errour thorowout the Kingdome, from the highest Sectarie to the lowest Independent: but I value it not, *ja ita est* (as Luther spake upon a like occasion,) I can comfort my selfe with that of *David*, *Psal.* 118. 12. *They compassed me about like Bees, they are quenched as the fire of thorns, but in the Name of the Lord will I cut them off.* That God which delivered *Paul* from beasts at *Ephesus*, and from the messenger of Satan, that encouraged and enabled little *David* to fight with a Bear and a Lion and to pull a Lambe out the Lions mouth, yea to kill both the Lion and the Bear, hath, doth, and will preserve me till I have finished my testimony. Only my earnest desire is to the Orthodox and Pious Reader, that for the Lord Jesus Christs sake, and for the love of the Spirit, they would strive in prayer to God for me, that I might be delivered from unreasonable men, and from them that are disobedient; and that my service and labours in this kinde may be accepted of the Saints, and that I may be so strengthened with might by his Spirit, that in zeal and faithfullnesse, and yet in love, humility and wisedom, I may speak as I ought to speak in all my following Treatises. There are two things, amongst many, that I have oft thought upon, and observed both from the Scriptures and the works of holy men, both ancient and modern, which in this cause against the Sectaries, makes me not to be troubled at reproaches, evill reports, &c. First, that those Ministers, who out of zeal to the glory of God, love of his truth, compassion to poor soules, have appeared and acted vigorously by preaching and writing against the errours of the times and places they lived in, have still met with a great deal of malignity, hatred, reproaches, and speaking all manner of evill against them falsely, as also many misconstructions, neglects and unkinde dealings from friends. Secondly, Notwithstanding all this, they have gone on in their work and way, with constancie and heroick resolution, triumphing and rejoycing in their sufferings, rather rising higher, and growing more bold, then being moved or discouraged: of both these I will give some instances: Christ the chief Shepherd and Bishop of our souls, for speaking

The fire of thorns is both kindled and quenched. Ainsworth in loc.

against the Sectaries of the time, namely the Pharisees, Sadduces and Herodians, was maligned, reproached, laid in wait for, as also his own Disciples, and *Iohns*, were sometimes offended at him, as *Ioh.* 6.60.61,66. *Matth.* 9.14.15,16,17. and yet Christ endured contradiction of sinners, and bare witnesse to the truth. *Paul* for opposing false teachers, and the errors which had crept into the Church of *Corinth* and *Galatia*, met with great reproaches, bad reports, not only from the false Apostles, but from many of the people, insomuch as they counted *Paul* an enemy, passed judgement on him, and spake contemptibly of him, *Gal.* 4.16.17. 2, *Cor.* 10.10,11. 1 *Cor.* 4.3.8,9,10 13.14. And yet *Paul* counted it a small thing to be judged, and could take pleasure in reproaches, in necessities, in persecutions, in distresses for Christs sake, 2. *Cor.* 12.10. and none of these things moved him, so he might finish his course with joy, and the Ministry which he received, to testifie the Gospell of the grace of God, *Acts* 20. 24. [d] *Athanasius* for opposing the Arians and detecting their wayes, was conspired against, accused and pursued with an unsupportable hatred; and yet he went on with great zeal and courage against the whole world, which at one time was made Arian, so that he was resembled by the Fathers to an Adamant, for his enduring all things. *Augustine* and *Hierom*, both of them, for preaching and writing against hereticks and schismaticks, especially Donatists, suffered many reproaches, and yet rejoyced, counting their sufferings a signe of their greater glory; as [e] *Hierome* writing to *Augustine*, congratulates *Augustine* for deserving the hatred of all hereticks, which he rejoyced was common to himself with him, and that which is an argument of the greater glory, all hereticks do detest you, and persecute me also with the like hatred, that whom they cannot kill with swords, they do with wishes. Yea [f] *Augustine* in opposing *Pelagius* errours, (*Pelagius* being a man of a strict life, and of great authority among all, having many famous men that adhered to him, as *Celestius*, *Julianus Episcopus*, *Sulpitius Severus*, and others,) was censured by some of his friends, to be too sharpe and bitter, and his writings had many misconstructions: There were Epistles by *Prosper* and *Hilarie* sent to *Austin*, wherein they expresse, that many, who were most eminent in the honour of Priesthood, did reprehend *Augustin*, as if without a cause he had been too vehement, and had too sharply managed the controversie against *Pelagius*; yea, among the auditours of *Augustine*,

d *Nazianz.* Orat. in laudem *Athan.*

e *Auguſt.* Epiſt. 25 Hieronymus Auguſtino, gratulans illi quod hæreticorum omnium meruit odium, quod quidem gaudet ſibi cum illo eſſe commune. De Donatiſtis potiſſimum ſenſit. Et quod ſignum majoris gloriæ eſt omnes hæretici deteſtantur, & me pari proſequuntur odio, ut quos gladiis nequeunt, voto interficiant.

f. Chemnit. loa. com. de vitabus Interpretis, de libero arbitrio. Puto autem Pelagius monachus, & mores aliquot annis severa disciplina gubernabat, ut in magna esset apud omnes auctoritate, ita ut Augustinus primum suspenso ejus nomine errores ipsius refutavit. Nec tam levis fuit certamen: Ubi qui Pelagii partes defendebant fuisse perant, non inerunt obscuri viri. Cœlestius enim in adsertoria jam scriptis clarus Pontif. fuit inter Episcopos. Campania opinione eruditionis clarus fuit, & tempore famis emendicans ab iis peregrines, unde plurimos & nobiles & religiosos sibi adjunxit. Et Sulpitius Severus magnæ auctoritatis vir a Pelagio seductus est. Exstant Epistolæ Prosperi & Hilarii ad Augustinum, in quibus scribunt, quod multi qui primo Ecclesiæ honore supereminebant, Augustinum reprehenderint, quasi sine causa nimis esset vehemens, & causam nimis acriter ageret. Inter ipsos etiam Augustini auditores, non omnes doctrinam ejus de hoc loco recte & dextre accipiebant. Vide ibi plura.

guilton, all did not truely and with a right hand receive it.

Luther, as his name was hatefull to the Papists, so also to the Sectaries of that age: *Thomas Muncer*, one of the first preachers and ringleaders of the Anabaptists (*Luther* having had some conflicts with him and others of that Sect) put forth some writings, wherein hee did pour out his rage and fury against *Luther*, reproaching *Luther*, that hee wanted a spirit of Revelation, and favoured onely carnall outward things; and after *Luther* had reproved *Muncer* for his opinion of liberty, and the wayes he went in, he set himself against *Luther*, thundring out railing speeches, saying that *Luther* did equally offend as the Pope of Rome, yea that *Luther* was worse then the Pope himself, promulgating only a carnall Gospel: but *Luther* all his dayes, both against the Papists and Sectaries, Swenckfeldians, Antinomians, Anabaptists, notwithstanding all reproaches, went on with courage and rejoycing. *Luther* esteemed evill speakings as meat fatning him; *Luther* was afraid of praises, but rejoyced in reproaches and blasphemies. [k] Tis enough to me, saith *Luther*, if I please Christ my Lord and his saints: I doe from my heart rejoyce and give thanks to my God, that I am hatefull to the Divell and all his scales. I am certain (saith *Luther*) that the truth of God cannot be rightly handled and maintained without envie and danger; and this is the onely signe that it hath been rightly handled, if it offend; I do daily more and more please my self, and am proud that I get a bad name increases to mee. *Zuinglius* that great leader of the Reformation in Helvetia, for disputing and writing against the Anabaptists, was by *Balthasar Hubmerus Pacimontanus* (though *Zuinglius* had done him many offices of love) loaded with so great reproaches, that hee was necessitated to make an Apologie for himself to satisfie the brethren. *Calvin* that faithfull Pastour of Geneva, as his labours and zeal against Popish heresies are known to all, so did hee write and act against all other kind of errors that sprung up, against the Anabaptists, Libertines, *Servetus*, *Valentinus Gentilis*, *Blandrata*; (as his works witnesse) and for his pains and zeal, being as a Christian *Hercules* overcoming so many monsters, he was called Heretick, Ambitious, affecting a new Papacie, one that studied to heap up riches, a Railer; so that *Beza* writ an Apologie for him; yea, some neighbour Pastours reproached him as if he made

g *Melch. Adam.* vita *Luth.* p. 128.

h *Freder. Spanheim.* Diatribe Hist. de orig. progres. Sectis & nomin. Anabaptistarum.

i Blasphemia sunt cibus & ignis mihi: major est mihi & timor in laudibus, gaudium verò in maledictis & blasphemiis. k Mihi satis est si Christo Domino meo & suis sanctis placuero: Diabolo & suis squamis invisum me esse ex animo lætor, & gratias ago Deo meo. *Luth.*

Indies magis mihi placeo, & superbus eo quòd video nomen pessimum mihi crescere. *Luth.*

Tantis enim convictis virum bene de se meritum oderat nebulo non dubitavit, ut Apologia satisfacere fratribus haberet necesse. *Melch. Adam.* vit. *Zuinglii*, p. 30.

Melch. Adam. vita *Calvini*, p. 93. 105, 110. Beza *Apologia pro Calvino convitiatore.* Hoop moderatissimos istos homines, quibus nimis inquisitores videbantur.

sur quicquid; ipsorum mores non exigent, ut pro quo, & in quem creatus, pulsis arrogantiæ exordant, neque hæc ea ideo spiritus & ingenio suo metiuntur.

God the authour of sin, because he excluded nothing from Gods externall providence: in a word, being so contagious a defender of sound doctrine, that he was at home and abroad vehemently opposed; and yet for all these he went on in his work, like another *Paul* and *Athanasius*, with undaunted resolutions and pains: upon occasion he spake thus of his hard usage and ill requitall, Certainly, if I had served men, I had made a bad bargain; but 'tis well that I have served him who alwayes payes his servants that which he once promised them: And 'tis enough that I live and die to Christ, who is gain to his in life and death.

Hoc dicebam quem esse Calvinum hominem, Servi, inquit, si hominibus servivissem, mala mihi merces proponeretur, sed hanc est quod ei inserviam, qui nunquam non fidelis suis rependit quod semel promisit. Satis est quod Christo vivo & morior, qui mihi lucrum est in vita & in morte.

* *Calvinus* adeo fuit invisus, ut aliqui suis canibus *Calvini* nomen imponerent; alii *Calvinum* in *Carnem* transformarent; non pauci illinc odio abstinerent se a Cœna Domini usque dum *Calvinus* abiisset. *Vita Calvini à Beza.*

* *Calvin* was so hatefull, that some named their dogs *Calvin*, others changed *Calvin* into *Caro*; many out of hatred of him, did professe they kept away from the Lords Supper. Now for the first of these, namely reproaches, scorns, &c. I do certainly expect and prepare; for *the disciple is not above his Master, nor the servant above his Lord; it is enough for the disciple that he be as his Master, Matth.* 10. 24, 25. And what am I better then those learned Fathers, *Chrysostome, Athanasius*, and those first Reformers, *Luther, Zuinglius, Calvin?* 'Tis honour enough for me to be somewhat like to them in sufferings. I have had some experience of the Sectaries malice, hatred, rage upon my former Books and Sermons that I have preached, and therefore know that this and other Tractates will inflame them. I am in my conscience fully perswaded, that this Tractate is at this time both seasonable and usefull in many respects, yea necessary, and that for all sorts of men, Magistrates, Ministers, people, both those that stand, and those that are fallen, yea the very Sectaries themselves, and in justice and all reason I might expect thanks and kind acceptance of my labour and paines. But I look that the Sectaries of all sorts will storm, and cast out of their mouthes floods of calumnies, reproaches, both against my selfe and books, besides all other wayes doe mee all the mischiefe they can and dare; yea, I fear, that too many Brethren, partly through their relations to many Sectaries, and through that lukewarm temper (in reference to errours of minde) that hath long possessed them, who think every one too hot that appears against the Sects, will not so cordially approve this work. I can truely say, that in my former Books and Lectures I have been too much deserted, and not received those incouragements which many have done from Brethren upon like occasions: but none of these things move mee; not the losse of

Good name, not the unkind deſerting of friends, neither count I my life dear to my ſelf, ſo I may finiſh my courſe, and the miniſtry which I have received, to teſtifie the Goſpel and the truth of God againſt the errours of the time. And as I know perſecutions and afflictions abide mee in this way; ſo it ſhall be my prayer and endeavour to follow the example of Chriſt, and thoſe ſervants of his before named; and had I not long ſince ſet down, and counted my coſt, giving up my name to God to take care of it, and my face to the ſmiters, I ſhould not have thus appeared in writing and preaching: but I have, through the grace of Chriſt, learned to account it an honour to ſuffer for truth, and oppoſing errours, as well from Sectaries, as from Popiſh ſpirits: in this matter of oppoſing the preſent errours, I ſlight all the power, malice and policie of all the Sectaries in the Kingdome. And I am reſolved, by the grace of Chriſt, which hath enabled mee hitherto, to go on in a conſtant, cheerfull oppoſing and writing againſt the errours. [1] I have determined with my ſelfe to fear nothing in this cauſe, but to contemn all things; yea, the higher the errours ariſe, and the more mighty they grow, the more to riſe up againſt them: I value not my name, nor my life, if compared to the truth of Chriſt; but ſhall take pleaſure in reproaches, neceſſities, ſufferings in ſuch a time as this, when few are valiant for the truth; no gold ſhall bribe me, nor preferments take me off; no lack of ſupplies ſhall diſhearten me. I ſhall maintain this warfare at mine owne charges, and this good cauſe cannot be ſtarved for want of fees. And whatever can happen to mee in this cauſe, I ſhall rejoyce, yea and will rejoyce, as remembring thoſe ſpeeches of Chriſt, *Joh.* 18. *To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſſe to the truth.* Matth. 5. 12. *Rejoyce and be exceeding glad, for great is your reward in heaven.*

[1] Luth. *Epiſt. ad* Spalatin. *Quanto illi inſurgunt potentiùs, tanto à me videntur ſecuriùs: Statutum eſt apud me nolle quicquam in hac re timere, ſed omnia contemnere.*

A Catalogue of many of the Errours, Blasphemies and Practises of the Sectaries of the time, with some Observations upon them.

NOw for this Treatise, I refer it to three heads.

1. I shall premise some particulars for the better understanding of the subject matter of this Book, and right apprehending of what follows.

2. I shall lay down a Catalogue of the Errours, Blasphemies, Practises of the Sectaries, together with a particular Narration of sundry remarkable passages, and some Letters concerning them.

3. Give some Observations upon, and draw some Corallaries from the whole matter.

In the first head I shall do two things;

First, Lay down eight particulars for better satisfaction and direction about the errours, &c.

Secondly, Answer two Objections which may be as stones to stumble at in the entrance to the matter, and cause a prejudice against the work.

The first thing I premise, which I would have the Reader to take notice of, is, that this Catalogue of Errours, Blasphemies, Practises, Letters, is not of old Errours, Opinions, Practises, of a former age, dead and buried many yeers ago, and now revived by this Discourse; but a Catalogue of Errours now in being, alive in these present times, all of them vented and broached within these four yeers last past, yea most of them within these two last yeers, and lesse. It should have been long enough, before I would have raked up old Errours from the dead and hell; I had much rather send them back from whence they came; and that is my intent in their Discovery. I approve well of that rule of *Amesius* in the Discipline in the French Churches, that the Ministers should not in Sermons meddle with confuting of old Errours; and of that of *Amesius* to Ministers, That all Errour is not every where to be refuted. For old Heresies that are buried, are not to be digged up that they may be refuted; but seeing these walk up and down in City and Country, I may give warning of them. Secondly, Amef. Med. The. ol. lib. 1. cap. 35.

condly, This following Discovery is not only of present Errours, which may be now in [illegible] then I would not have troubled the Reader [illegible] vented in this Kingdom, as will appear more fully in this Discourse. Thirdly, More specially in these places of *England*, as *London* and the Counties adjacent, in the Parliaments Quarters, in their Armies and Garrison Towns, not maintained by persons at *Oxford*, &c, for then it had not been so much to us; but as the Prophet *Ezekiel* speaks of *Jerusalem*, *Ezek* 22, 7. 9, 10, 11, *In thee, in thee, in thee* (oft repeated) *are such and such things*; So in thee *London*, in the Associated Counties, in the Armies, and that after a solemn Covenant to extirpate Heresies and Schisms, are found such and such Errours, Blasphemous Opinions, strange Practises; so that the Reader must remember, that all the following Errours, Blasphemies, Practises, Letters, be of persons in this time, and in this Kingdom, that do live and dwell among us.

Secondly, I do not undertake nor professe in this Catalogue and Discovery, to give a full Catalogue and perfect enumeration of all the erroneous Opinions, Blasphemies and Practises of the Sectaries within these four last yeers, so as no more can be added to them; I make no doubt, but many a Reader may say, this Catalogue wants such an opinion that he knows of, and such an opinion, but only speaks of many of them, and of some principall; and therefore in the Title of this Discourse, I call it a Catalogue of many Errours, (I do not say of all:) It cannot rationally be imagined, that one man residing constantly in one place, not travelling to the Armies, nor up and down from Country to Country, having his hands full of preaching, and writing Controvertises, can come to the knowledge of all Errours broached in all places, or can have time to read over exactly all the Sectaries, to extract all their Opinions: It may rather be thus argued, what a world of strange Errours, &c. are there held in all parts of this Kingdom, when one man hears of so much? if all the ministers in the Kingdom would bring in what they know, or but a considerable number of Ministers, as a Committee from severall parts of the Kingdom, would joyn together to read all the Books, to take notes of the Sermons in publike, to have some observe and watch meetings in private, and draw into one all the wayes of the Sectaries, within these four last yeers, a great volume would not contain the Errours, prodigious Opinions, and strange practises of these times. Thor's no question but there are many monsters conceived by some in this Intermysticall season, which are not yet brought forth, and others that are brought forth, yet like to bastard or mishapen children, are concealed from the publike view, made known only to a very few, being the hidden works of darkneſſe, the time not being yet come to publish them openly: waighting on'y for the Mid-wife and nurſing mother of a Toleration

leration, to bring them fourth and nourish them: But though this be not a perfect Catalogue, yet I beleeve it will be found the fullest that hath yet been made of these times, and give a further Discovery then yet we have had. I have seen severall Books written within these four last yeers and lesse, that give us a particular Relation of some Errours and blasphemous opinions, as learned [a] Master *Gataker*, but thats only of the Antinomian Errours; [b] Master *Baily*, one of the learned and Reverend Commissioners of the Church of *Scotland*, but that is only of the Independents, Brownists and Chiliasts. [c] Master *Pagets*, who relates more then any late Authors, but many of them are of the old Anabaptists, and old Sectaries of other Countries rather then of the new, and of this Kingdom. [d] Mr. *Well*, but his relation is cheifly of the Familists and Antinomians in *New-England* many yeers ago. But this work as it speaks only of the Errours and Opinions in present being and in *England*, so it discovers more then any one Book hath, of the Errours held and maintained among us; yea then all the Tractates extant have discovered, many great Errours being in this present Treatise laid down, which are not mentioned at all, neither by the forenamed Authors, nor any other, so that this present Discourse will be a further improvement of our knowledge of the Errours and wayes of the Sectaries of our times.

a *Gods eye on his Israel.*
b *Dissuasive from the Errours of the time.*
c *Heresiography.*
d *Rise, Raign, and Downfall of the Familists.*
The Dippers dipt, Doctor Featly.
A brief Discovery of Familisme.

Thirdly, My intent in this work, is not to make a formall confutation of these Errours and Opinions; I designed not that when I first resolved the thing (that would be a long and great work, and not make good my present ends,) I hope the naming of them will be a sufficient confutation, especially with the Animadversions, Observations, and Corallaries hereunto adjoyned: I have been a faithfull gatherer together and storer up, Remembrancer and Treasurer of these Errours and Practices for the good of the publike, that I might in a fit season bring out of my treasure these things, and discover these monsters and rocks, that so they might be of some use to godly people, to make them afraid of forsaking the publike Assemblies, and joyning to separated Churches where these monsters daily breed.

Fourthly, I here give the Reader a Synopsis of Sectarisme, and have drawn as is were into one Table, and do present at one view, the Errours and strange opinions scattered up and down, and vented in many Books, Manuscripts, Sermons, conferences, &c. and have disposed them under certain heads, and put them into their proper places, in a methodicall way for memories sake, that the Reader may the more easily find them. The Reader cannot imagine I found them thus methodized and laid together, but confused and divided, lying

ing far asunder, one or two in one book, some in another; others in this manuscript, others in that; this errour vented at such a private meeting, that errour in such a Sermon, this opinion at such a conference: For many of these opinions, the very same opinions and errours are maintained and held over and over in severall books and manuscripts, so that to have given them the Reader as I found them, would have been to have brought the Reader into a wilderness, and to have presented to publick view a rude and undigested Chaos, with an heap of Tautologies, all which are carefully declined in this following discourse, by joyning in one things divided and scattered; by relating but once one and the same errour and practice, and by forbearing to lead the Reader thorow woods, and over the mountains; and in stead of that, carrying him directly and presently to the bird in the nest.

Fifthly, I lay down the opinions and errours *in terminis*, and in their owne words and phrases syllabically, as neer as possible can be, or I can remember them; and that as themselves have expressed them in books, manuscripts, sermons, conferences, which either are extant of their own setting forth, or set forth by other learned godly men in print, or as I have received them from credible sufficient witnesses. I doe not in this Catalogue and Discovery alter the phrases and words of the Sectaries, giving you their sense in other expressions; nor set down a Relation of their opinions by consequences and deductions, imputing that to them which by consequences may be drawn (for I hold that an unjust way of dealing with men, though in errours); [a] yea, many men may hold opinions, who yet see not the consequences, nay abhorre those consequences which yet follow upon such premisses; and therefore though in a way of argument they may be pressed upon them to draw them off their errours, yet they may not be charged upon them: and therefore though in the setting down of the errours and the things thereto annexed, as Letters, some phrases and words may not be so proper, nor so good English; yet the Reader must not be offended, because I would relate things in their own words to take away all cavill.

a Sententr. Quorundam Past. Eccles. in Gallia, de pace Eccles. inter Evang. procuranda. *Nos in hac causa etiam atque etiam cavendum existimamus: nempe ni iis qui thesin aliquam tuentur, ea omnia tribuamus, quæ nobis ex ea consequi viderentur, secundum rectam differendi rationem. Fit enim sæpenumero, ut qui principium tenet ex quo aliquid concluditur, idem tamen id nesciat quod ex eo colligitur.*

Sixthly, For the proof and manifestation of the truth and reality of the errours, blasphemies and practices contained in this present Tractate, that the Reader may not rest upon my bare assertion and relation of them, but may have other grounds of satisfaction for their belief, and so be more affected with them, I propound these following particulars as grounds of proof.

1. That for divers of the opinions, errours and practises related, there is such a noto-

a notoriety of them, being so notoriously known to thousands, and maintained by thousands, every day and every place witnessing the truth of them; that to quote books written and sermons preached for them, or persons holding them, is to lose time; and when all is alledged that can be, 'tis far beneath the evidences that the mentioning of the things themselves give.

2. Many errours and blasphemies contained in this following Catalogue have been complained of, and particulars given in by sufficient persons to the Parliament, Committees of Parliament, Assembly of Divines, and others in authority, of which errours I have had either perfect copies given me from Ministers both of the Assembly and City, or relations from their mouths who have known particularly the story and truth of them, which copies I keep by mee to produce if need be, and out of which (amongst many other papers and books) I made up this Catalogue.

3. Some of the errours, blasphemies and practices are proved and made manifest in the narration of the Stories and Letters following the Catalogue: wherein the naming of some persons, places, occasions of writing, the persons writ unto, their writing in a publick way, and not in a private manner, the willingnesse to have them published, with many other concurrent circumstances, do declare they are not feigned nor counterfeited, but reall and certain.

4. Of some of these errours and practices here related, I my self, and other persons of good note and quality, have at the same time together been ear-witnesses and eye-witnesses upon the places.

5. Other of these errours and opinions are in divers printed books, either of the Sectaries themselves, or of persons of note and worth for learning and piety, who either after conferences with them, or hearing them preach, upon certain knowledge have printed and attested them to the world; diverse of which printed books, especially those made by the Sectaries, I quote upon the margent by the errours.

6. For any of the errours, blasphemies put in this following Catalogue, which have come to my knowledge by none of the former five wayes above specified (which yet are not many) I have had the relation of them from godly Ministers, and understanding conscientious Christians, with many circumstances of names, places, conditions, time, and confident asseverations of the certainty of them, the relations coming to me by providence, and occasionally spoken of in the hearing of others as well as my selfe, and so delivered as there can be no reason in the world to think they should be false, but much every way to beleeve them true. And that the Reader may the more build upon the truth of all things delivered in this Book; besides that account I have given him already in these six particulars, I shall acquaint the Reader with the course and way

I have taken to come to the truth of things, and not to go upon hearsay. When any things of this nature have been related to me, though by persons of worth and conscience, I have used to enquire of them, whether they were ear-witnesses or no; if not ear-witnesses, who they had the reports from, and how they came to know them, and where, and by whom, and upon what occasion these points were delivered? if they said they were ear and eye witnesses, yet if there were but one single witnesse, I have used to question, who else was present? and to enquire after circumstances and occasions, and accordingly have gone to other persons named, from one to another, to find out the bottome and truth both of Opinions held, and practises used; where I could with wisdome and probability go to finde out and know the truth, I have done it my self; and where my appearing might hinder the discovery, and cause persons to be shie and more reserved, I have set others to enquire, and directed them the way, and entreated them to aske such and such questions, and after particular enquiry, according to concurrence of circumstances and witnesses, I have entertained such things for truth, or else received them as false, or suspended them as doubtfull, not to be asserted: and that I might be the more faithfull Relator of the opinions and wayes of the Sectaries of this time, and know when and where to put more or lesse weight or credit upon informations and relations, I have a long time used to write down daily the same day, yea the same hour (when I could get opportunty of privacie) the occurrences both of opinions and practises that concern our Sectaries, and that in such manner and way, that looking upon my papers a yeer after, I can judge of what authority the relations are: and accordingly I have forborn to put into this Catalogue of Errours, some strange Opinions I have heard of from good hands (though they may be true) because I have not had the opportunity to meet with, and further to enquire of some persons concerning their truth; and because some whom I have enquired of, could give me no further satisfaction. I have taken this way, to satisfie the Reader, rather then all along in the severall Errours, Blasphemies and Practises to lay down the particular proofs; which I think the better way upon these following reasons. 1. Because in many of the Errours, even contained under one and the same head, the proofs to be given of the truth of the thing doth arise many wayes, from printed Books, from Manuscripts, from Sermons, from preaching in private houses, from Articles given in by witnesses, and from others relations; now to quote all these, with all particular circumstances of time, place, *&c.* whereby to make out a full proof, would be an endlesse work, and be so long and tedious, that it would crosse one of my ends in this work, which is to have this Discourse but short, a Manuall that might be for every ones reading. 2. Because some of these Errours and Opinions can be proved only

only from Manuscripts, and relations of honest persons, who were ear witnesses, which Manuscripts are but in the hands of a few, unknown to most of the Readers; and to make references to them, by quoting them in the margent, the Reader were never the neerer, and then every man is not willing to be named in Print, neither may I lawfully do it without their knowledge and leave; besides, that were the way for the future, to deprive my self of the knowledge of many opinions and practises, if I should print the names of every one that hath imparted intelligence to me. 3. In this Catalogue of Errours, under one and the same Errour (which for number I make but one, that I might not seem needlessly to multiply Errours, and that I might contract things) yet under that one Errour, teere are more branches, it may be two or three; now though one part or branch of such an Errour as the former part is expressly set down in Books that are in many hands, yet other branches are not, but only have been expressed by word of mouth: Now in such a case to quote Books, speaking but to one part and not to the whole, might question my faithfulnesse in all other particulars: unto these I could adde more, but these may suffice.

7. Yet further to satisfie the Reader of the truth of things contained in this present Treatise, and to stop the mouths of Sectaries, who will be ready to put off all, by giving out, that this Book is full of lies and fables, I do here offer (upon condition that some exemplary punishment may passe upon some of the prime Seducers and heads of these Sects, and some effectuall course taken for the future, to remedy and suppresse these Errours) to make a legall proof by witnesses, and other concurrent circumstances of the most notorious and grossest matters (which may of all others seem most questionable) whether Errours, Blasphemies or Practices set down in this following Catalogue.

Seventhly, I premise this for the Christian Reader to remember, and for preventing mistakes in this work, that though I set down and joyn together all the following opinions in one Catalogue, because they all agree in *uno tertio* in that common notion of Errour, yea all agree in Independency, and in forsaking the communion of the Reformed Churches: yet I am far from thinking them all alike. A Scholar that makes a Catalogue of Books, writes down *Decimo sextos* as well as *Folios* in it, because they be all Books, and yet puts a great deal of difference between the one and the other; so do I notwithstanding I put them together. All the Errours reckoned up are not of the first magnitude, nor in the highest form; some are fundamentall Errours, overthrowing the foundation directly, many by consequence and deduction; others are superstructures, building upon the foundation hay, straw and stubble: I put a wide difference between a simple pure Independent, yea a simple Anabaptist, who only holds that opinion of denying Pœdobaptisme, and between an Arian, Antitrinitarian, Antiscripturist,

scripturist, Perfectist: Again, I put a difference between erroneous persons that erre out of ignorance, weaknesse, and are seduced, following those opinions in simplicity of heart (as some people did *Absolom*) and are peaceable keeping their opinions also to themselves, and such persons as are wilful seducers, the heads and leaders of Faction, who make it their work to disturb the peace of the Church, and to subvert souls. In all this discourse I desire to think of *Jude* 22.23. *And of some have compassion, making a difference; and others save with fear, pulling them, &c.*

Eighthly, I desire to forewarn the Christian Reader, and do earnestly beseech him for his own good, that he be not offended, nor hindred from beleeving the truth, and laying to heart the particulars laid down in this ensuing Treatise, no not by all the clamours, reproaches that may be cast upon my Book and person: It cannot be expected, but that Satan and the Sectaries will make it their work, by all wayes possible to blast this Book, to keep from reading and beleeving it, as they used all wayes to reproach my last Book, and to keep Christians all they could from reading it: Blind and erroneous zeal is violent, and what it wants in arguments, it will make up in clamours, lyes, and speaking all manner of evil falsly of them that discover & lay it open, as [a] *Luther* speaks; the world cannot bear that the things of it should be condemned, therefore from every part hatreds, treacheries, calumnies, evill speakings are heaped to oppresse that Doctrine, and those Teachers who oppose it: And therefore let them speak evill as long as they will, and give out 'tis a railing lying peece; yet let me speak to the Reader, as the Apostle doth, 1 *Thes.* 3. 3, 4. *That no man should be moved by these afflictions, for we told you before, that we should suffer tribulation, even as its come to passe, and ye know:* so now I tell you before, that when you hear of all kind of reproaches, ye may not be offended, *John* 16. 1.

[a] Mundus non potest ferre ut sua damnentur: Igitur ex omni parte odia, invidiæ, calumniæ, maledicta congeruntur ad opprimendam hanc doctrinam & doctores hos.

Now the second particular under this first generall head, is to remove two stumbling blocks out of the way, to give an answer to two objections that may be made against this present work.

1. *Object.* It may be some will object and say; It is not seasonable nor convenient to discover our nakednesse and weaknesse so far to the common enemy, it were better concealed, the enemy will make an advantage of it: *Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoyce, lest the daughters of the uncircumcised triumph.* 2 Sam. 1. 20.

Ans. The prevailing of Heresies and Sects among us, is not now to be discovered and published to the world: It hath not been all this time kept within our own walls, and known only to our selves, but hath been a long time known abroad, and at home, and hath been declared by divers others, both in writing

and

and preaching before now: so that I shall not divulge any secret to the common enemy: all that I do is but to draw them into one, that we may see them as it were at once: our Errours and Schisms are spoken of far and near by enemies and friends. How many Sermons have been preached before the Honourable Houses of Parliament, and in other publike places speaking of the Errours of the time, which have been also printed long since by command of Authority, and exposed to the view of all? Many Learned men have given a Catalogue of severall Errours, as Mr. *Gataker* of many Antinomian Errours, Mr *Baily* one of the Commissioners of *Scotland* of other Errours, and Dr *Featly*, Mr *Paget*, with some others: In Books upon all occasions, 'tis confessed by men of [t] severall judgemens, and denied by none, that we have many great Errours amongst us: many Errours have been complained of to the Houses of Parliament, Committees, Assembly, and examined, spoken of in the presence of many; besides that some Errours are vented, even of the grossest sort in Print, as in *Pilgrimage of Saints, Bloudy Tenet, Mortality of the soul, Man of sinne discovered, cum multis aliis*: Yea, some of the Sectaries have in their writings published and acknowledged, there are many sorts of Opinions among us, hence taking occasion to write for a Toleration of all, as Anabaptists, Antinomians, *&c.* and the great Historian and Chronicler of the Sectaries (the *Moderate Intelligencer*, *Num.* 36. who writes their lives and deaths, and trumpets forth their victories and praises so immoderatly as if they did all: and hath published to the world, some weeks ago, that there are twenty severall opinions in the Army; and hath pleaded more then once for liberty of conscience for them all; so that I by writing in this kind of the Errours of the time, cannot be guilty of discovering our nakednesse, the enemy having known so much before. But why stand I to prove that our Heresies and Schisms are openly known in *England*, when as their sound is gone into all Lands, into *Holland*, *Zealand*, *France*, yea to *New-England*? The *Walachrian* Classis, in their Letter to the *London* Synod complain much of Heresies, Schisms, Errours, confusions in Religion spreading in the City, which by such an expresse, holy and sacred oath is bound to God to cast out all Errours, Heresies, Scisms out of the house of God. [u] Many Letters have been written over into *England* out of *Holland*, from Ministers and Professours of schools (men zealously affected to the cause of the Parliament) complaining of the Errours, Sects and Schisms amongst us, which have been communicated to some prime members of the Assembly and others. *New-England* speaks much of the Heresies, Errours, and all sorts of Sects amongst us,

[t] M. Colemans *Brotherly examination Re-examined*, pag. 10. grants, *That in our present times monsters of Errours do drive, and Opinions that the world never heard of before.*

[u] *Considerat. Quarund. Controvers. A Gallici, Apoll. vide Epist. ad Synod. Lond. Judicent conscientia vestra, quomodo omne hæresium genus inultum permitti, multisfaria schismatum semina impune spargi, & profana errorum dogmata passim in vulgus proferri possint in illa civitate, quæ tam expresso, sancto & sacro fœdere, sese ceteris deo devinxit ad omnes errores, hæreses, schismata è domo dei ejiciendu.* Vide ibi plura.

wondring

c New England at such a distance knowes not so well the nature of the Assembly, and therefore speaks so of it, out of zeal against our errours.

d New Englands Lamentation, for present errours. A printed Letter of M. Shepards.

[c] wondring that the Assembly suffers them, and that they do not stirre up the Old Englands Parliament to supresse them. [d] Mr. *Shepards* Letter written from thence, shewes their knowledg of the heresies, errours and sects amongst us, so that our errours and schismes so publikely known to the world, cannot be concealed from *Oxford*. Seeing then there are so many errours and monsters of opinions spoken of in all places, I cannot be taxed for the discovery of that which was before concealed, but in this work am only a gatherer together of those errours that were scattered, which by Gods blessing may be a meanes to keep many from falling into schisme seeing such monsters in that way, and to cause many to returne, when they finde that they never dreamt of nor intended.

Secondly supposing our errours to be known, which is fully proved in my first Answer, I then secondly say, 'tis so farre from being unseasonable and inconvenient, that 'tis most necessary, that some Ministers, who are friends to the Reformation, and zealots for the Parliament, should lay them open to the full, by testifying against them and disclaiming them, that so our enemies may not say, wee favour and countenance them; and one of my great ends in this Tractate, is to take away occasion from the common enemy to blaspheme the Reformation, and speak ill of the Parliament, by our not owning them, but speaking as much against heresie, schisme and all errours as any of them can.

Thirdly, I answer, we should be so farre from being afraid to give the common enemy advantage, by speaking against heresies and errours, that on the contrary I may say, we have no such enemies, as those persons, that broach and spread their heresies and damnable opinions: these are our enemies which wee have cause to fear more then all the Cavaliers, these are the *Achans*, the accursed persons, and things which are most likely to undo us; and if ever the Parliament and their party be ruined (which God prevent) it will not be so much by the Cavaliers, they could not have done it, but the heresies, blasphemies and schismes of some among our selves will cause it; and therefore the finding of these out, and labouring to have these removed, is a work of great importance to the saving of the Kingdom, and of great prejudice to the common enemy, whose hopes and confidence are much more placed in our heresies, prodigious opinions and schismes, then in their own strength.

2. *Ob.* As this book will give occasion to open the mouthes of enemies, so it may cause distractions and divisions among our selves, weaken the hands of many who are cordiall to the Parliament, apprehending themselves to be written against; besides this may offend many good persons that are not sectaries, especially that Independents should be put into this Catalogue, and ranked with all sorts of hereticks and schismaticks.

1. I ans-

1. I answer to this, as *Luther* did in an Epistle of his to *Spalatinus* upon a like occasion; *Spalatinus* would not have had *Luther* at such a time to have writ against the Papists, for feare of disturbing the publike peace: to whom *Luther* thus replies, *Thats excellent indeed, that thou thinkest it not fit to have the publike peace disturbed, and yet judgest it fit to have the externall peace of God disquieted; not so, O Spalatine.* Shall the grievous wolves come freely to the flock, not sparing them; and if the dogges barke to give warning of them, shall they be said to disturbe the peace, and cause distractions? Brethren, things are come to a good passe, that hereticks and sectaries must do what they please, and if any course be taken by preaching, writing, petitioning, to remedy it, 'tis given out by Sectaries, 'tis a plot to make division, discourage the Army, disturbe the peace. I say no more, if this be to preserve union and peace, and to be cordiall to the Parliament, to let hereticks and sectaries do what they list, preach, writ, spread their errours, destroy many souls, and no man must say, what do they? cursed be that union, peace and affection to the Parliament. [c] 'Tis a golden saying of *Luther*, and worthy to bee thought of in these times; *Cursed be that charity which is kept with the losse of the doctrine of faith, to which all things ought to give place, Charity, an Apostle, an Angell from Heaven*, [d] yea, and I will add, Parliaments.

c *Lutherus* in epist. ad *Galat.* Maledicta sit charitas quæ servatur cum jactura doctrinæ fidei, cui omnia cedere debent, Charitas, Apostolus, Angelus è Cælo.

d *This present Parliament having often declared in their Declarations, their resolutions to hazard all for the safety of the Reformed Religion and doctrine of faith.*

Answ. 2. If in such a time as this, and such a case, when by many persons all the things of God are laid waste and made null, Church, Minister, Sacraments, Scriptures, and what not? men will be offended for speaking, let them, 'tis better they should be offended, then the glory of Christ should suffer; 'tis an offence taken, and not given; Christ cared not in that case that the Pharisees were offended, *Mat.* 15. 12. 13. 14. I wonder they are not offended at the heresies and errours daily broached, and yet should be offended at the discovering and speaking against them. I have more cause to be offended at this objection of theirs, and their lukewarmenesse: wo be unto them that broach these errours, and to those that countenance them, for *every plant which my heavenly Father hath not planted, shall be rooted up.*

Answ. 3. I name not these things to provoke and exasperate any, especially none of those who in simplicity of heart, and under pretences of greater holinesse and new light, are taken in these wayes; (for as I have writ before, so I say again, I put a great difference between Independency strictly and properly so cal'd, and many other sectaries, and between those who are turbulent Sectaries, and meerly seduced) but I write this Tractate to preserve many tender consciences from falling, by giving warning to them beforehand, as Christ did in *Mat.* 24. 23. 24. 25. 26. that they may fear, and tremble, and look to

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themselves, as also that I might brand errours and false doctrine too well thought of, and too kindly delt with in these times.

Ans. 4. I may justifie the ranking and joyning of Independents with other sectaries, not only because all the sectaries though never so vild, are Independents, agreeing in that opinion of Independencie; as also all the sectaries, the worst of them (even those who deny the Scriptures, the Divinity of Christ, *&c.*) do separate from the Church of *England*, refusing communion with her in the Sacraments and other Ordinances as the Independents do, but because the Independents do joyn themselves with the other sectaries adhering to them, and to this day have never stood as a divided party from them, but upon all occasions have and do make one common body with them, to hold together against the Orthodox and Presbyterians: I am able to give many instances of many of the Independents, both Ministers and people, pleading for the Anabaptists, Antinomians and other sectaries, that they might be tolerated as well as themselves; and upon all occasions of complaints against severall sects, siding with them to bring them off; yea, their joyning together in choise of Burgesses for Parliament, and in divers other matters against the Presbyterians; as also in closing together in Church-fellowship, Independent Churches admitting of and continuing Anabaptists, Antinomians to be members; besides not censuring vild sectaries (as Seekers) who have fallen from their Churches: so that I do the Independents no wrong to put them in the same Catalogue with other sectaries, themselves having in so many particulars gone hand in hand with them: but that which is the fullest demonstration of all other, is this, The sectaries being now hot upon the getting of a Toleration, there were some meetings lately in the City, wherein some persons of the severall sects, some Seekers, some Anabaptists, some Antinomians, some Brownists, some Independents met; some Presbyterians also met with them, upon their desire the better to understand what they would have; the intent of which meeting was, to consider how all these might have the liberty of their way and practice in this Kingdom, and to perswade the Presbyterians to be willing to it, and to helpe to effect it for them: now the result of these meetings was, that all these severall sects were agreed and held together for pretended liberty of conscience, the Independents as well as the others holding together with the rest of the sects, as buckle and thong; some professing at one of the meetings, it was the sin of this Kingdom that the Jewes were not allowed the open profession and exercise of their religion amongst us; only the Presbyterians dissented and opposed it. And much about the same time that this meeting was in *London*, in another place some of the best of the Independents, were not ashamed to move for a Toleration, not only for themselves, but all other of the sects that agreed in fundamentals against Popery.

The

THe second part of this Tractate, and indeed the principall (to the better understanding whereof the first part tended, and upon which also the third and last is grounded) sets down the Catalogue it self, containing many Errours, Blasphemies and Practises of the sectaries of this time, together with a Narrative of some remarkable Passages and stories; as also, some Letters, and an extract of Letters concerning the present Sects. Now the Errours, Heresies, Blasphemies in this Catalogue particularized, may be referred to sixteen heads or sorts of Sectaries, as namely, 1. Independents. 2. Brownists. 3. Chiliasts, or Millenaries. 4. Antinomians. 5. Anabaptists. 6. Manifestarians or Arminians. 7. Libertines. 8. Familists. 9. Enthusiasts. 10. Seekers and Waiters. 11. Perfectists. 12. Socinians. 13. Arians. 14. Antitrinitarians. 15. Antiscripturists. 16. Scepticks and Questionists, who question every thing in matters of Religion; namely, all the Articles of Faith, and first Principles of Christian Religion, holding nothing positively nor certainly, saving the doctrine of pretended liberty of conscience for all, and liberty of Prophesying. And in one or other of these sixteen formes, may all the Errours and Blasphemies reckoned up in the following Catalogue be well placed, and unto one of these heads easily reduced; yea, for many of these errours, the very same are held not only by one sort of the forenamed sects, but by divers of them. And I desire to commend to the Readers serious and sad consideration, three particulars concerning the errours and sects of this time; and the rather, because they were not so common to the sects in the ages before, at least not the two first. 1. That among all these sorts of sects and sectaries, there are hardly now to be found in *England* (for to this Kingdom, and to these four last years do I confine my self all along in this discourse) any sect thats simple and pure, and not mixt and compounded, that is, any sect among them all) which holds only the opinions and principles of its own way, without enterfering and mingling with the errours of other sects; as for example, where can a man finde a Church of simple Anabaptists, or simple Antinomians, or simple pure Independents, each of them keeping to their own principles, as Anabaptists to Anabaptisme, Independents to Independencie, and holding no other? but rather do we not see by experience, that both the several all kinds of sects, and most persons of each kinde, are compounded of many, yea, some of all: One and the same society of persons in our times, being both Anabaptisticall, Antinomian, Manifestarian, Libertine, Socinian, Millenary, Independent, Enthusiasticall? yea, among the Independents (who are of all the rest accounted best) where can any man shew me an Independent Church strictly so called, or a man of them hardly, who symbolizes not with the other sects, holding beside Independency, neither the opinions of the Chiliasts, nor of the Libertines, nor other strange opinions! The Army that is so much spoken of upon all occasions in the news Books, Pulpits, Conferences, to be Independent

(though I conceive upon good information, that upon a true muſter of the whole, Commanders and common ſouldiers, there would not be found above one in ſix of that way) yet of that Army, cal'd by the ſectaries, Independent, and of that part of it which truly is ſo, I do not think there are 50. pure Independents, but higher flown, more Seraphicall (as a Chaplain, who knows well the ſtate of that Army, expreſſed it) made up and compounded of Anabaptiſme, Antinomianiſme, Enthuſiaſme, Arminianiſme, Familiſme, all theſe errours and more too ſometimes meeting in the ſame perſons, ſtrange monſters, having their heads of Enthuſiaſme, their bodies of Antinomianiſme, their thighs of Familiſme, their leggs and feet of Anabaptiſme, their hands of Arminianiſme, and Libertiniſme as the great vein going thorow the whole; in one word, the great Religion of that ſort of men in the Army, is liberty of conſcience, and liberty of preaching. But heretofore, both in times more ancient and latter, and in other Countries, ſeverall ſects kept themſelves more to their own proper tenets, without that generall confuſion of each running into all, as the Arians, Novatians and others, in the firſt ſix hundred years, and the Antinomians in *Luthers* time. Secondly, That all theſe ſorts of ſects, how different ſoever, yea and contrary to one another in many principles and opinions, yet all agree in theſe times in ſeparating from our Church, refuſing comunion in our publike Aſſemblies, and in diſallowing the authoritative power of Claſſes and Synods; all the ſects, yea the worſt of them, as the Antiſcripturiſts, Arians, Antitrinitarians, Perfectiſts, being Independents and Separatiſts (though all Independents and Separatiſts be not Arians, Antinomians, *&c.*) which deſerves the more to be thought on, becauſe in the Primitive times, ſome hereticks and ſectaries would have been glad of communion in warſhip with the Orthodox; ([a] *Arius* deſired to be received into the Church of *Alexandria* again, and made ſuch friends to *Conſtantine*, that upon his pretending repentance, he commanded *Alexander* the Biſhop of *Alexandria*, to give him the hand of fellowſhip and to admit him) as alſo they approved of the power of Synods and Councels, comming unto them. The Arians, Donatiſts and other Sectaries held many Councels, as that of *Tyrus*, *Antiochia*, the firſt Councel of *Carthage* in *Conſtantines* dayes; of theſe and many more we read of in Eccleſiaſticall Hiſtories. I never read of any Independent Miniſter in all the Primitive Churches (no not amongſt the Sectaries) for the firſt ſix hundred years, ſave only in the dayes of *Aurelius* Biſhop of *Carthage*, who living in the fifth Century, in an *African* Synod and Councel held at *Carthage* declares;

[a] Theodoret. Hæret. Fabul. lib. 4. cap. de Ario.

[b] Codex Canonum Eccleſ. Africanæ. 53. Can. a Chriſtoph. Juſtello. Sunt enim plerique conſpirantes cum plebibus propriis, quas decipiunt, ut dictum eſt, earum ſcalpantes aures, blandi ad ſeducendum vitioſæ vitæ homines, vel corte inflati, & ab hoc con-

[b] *There are many who conſpiring with their own proper people who they do deceive, ſcratching their itching eares, and with fair ſpeeches ſeducing, men of a looſe life, or rather puffed*

up,

up, *separating themselves from this society, who think they must attend to their own proper people, and being often called to the Counsel, refuse to come along, lest their absurdities and novelties should be discovered and made manifest*; against whom *Aurelius* moved, that they might be deprived of *all authority over their proper people, as rebellious and disorderly*, which was consented to and voted by the whole Synod, saying *placet, placet*. Thirdly, That for the errours and opinions laid down in this Catalogue, some are contrary and contradictory to others of them, so that many of these errours fight among themselves; this indeed is one great difference between truth and errour, that truth though it be contrary to errour, yet one truth is never contrary to another, truth is one and uniforme; but many errours are not only contrary to truth, but to errours also; yea some of these errours are most contrary to what ever could have been expected; many of the persons who hold these opinions being fallen into some of the errours of Popery, Arminianism, Libertinisme and those of the grossest sort, (as the Reader in the Errours hereafter named may more easily perceive) which they spoke so much against heretofore, and for fear of which comming in upon us, they first began to forsake this Church, so that they have wheeled & wheeled about so long on the right hand, that they are perfectly come round to the left.

sortio separati, qui putant propriæ plebi incubandum, & nonnunquam converti ad Concilium venire detractant: sua forte ne prodantur flagitia metuentes. *The words in the Greek are* ὡς φοβούμενοι μὴ πως τὰ τούτων ἀτοπήματα φανερὰ γένωνται, *are more significant,* ἀτοπήματα, *properly signifying absurdities and unusuall novelties.*

Bonum non est contrarium bono, sed tantum malo, at malum contrariatur & bono & malo. Verum est unum, mendacium vero multiplex.

The Catalogue of the Errours, Heresies, Blasphemies, is as follows.

1. THat the Scriptures cannot be said to be the word of God; there is no Word but Christ, the Scripures are a dead letter, and no more to be credited then the writtings of men, not divine, but humane invention.

Of the Scriptures. Vide *the third printed Letter, or also a copy of 5 Articles in a* MS.

2. That the Scripture, whether a true manuscript or no, whether Hebrew, Greek or English, is but humane, and so not able to discover a divine God. Then where is your command to make that your Rule or Discipline, that cannot reveal you God, nor give you power to walke with God? so that Christ letting out himself as he is in himself, ought to be a Christians Rule in obedience to himself.

Pamphlet intituled Pilgrim of Saints, *by* Lawr. Clarckson.

3. That the Scriptures are unsufficient and uncertain, there is no certainty to build any Doctrine upon them, they are not an infallible foundation of faith.

4. As the condition of *Adam, Noah, Abraham, Moses*, &c. was, that they did walke with God by the teaching of God, so is ours: that is not to limit Christ to *Adam, Noah, Abraham, Moses, David, John* and the Disciples. As they were not to tye God to any things before them recorded, but each of them had

had a new record; so are not we to limit God in the generall records of those paths, but wait upon him in the enlargement of the Gospell what he will record you; and far be it from me to conclude either in Doctrine or practise, that half of his glory is revealed as yet: As that I should enclose Christ in such a small compasse as we have recorded: though I rejoyce to understand it in the searching thereof, yet pressing toward the marke for the price of the high calling of God, waiting what he will record in my heart, and in that measure worship him in spirit and truth from the teaching of the Spirit.

Pilgrim. of Saints.

5. That the holy writings and sayings of *Moses* and the Prophets, of Christ and his Apostles, and the proper Names, Persons and things contained therein are Allegories, and these Allegories are the mystery and spirituall meaning of them.

6. That the Penmen of Scripture, every one of them, writ as themselves conceived, they were the actions of their own spirit; and for what is said they were moved by the holy Ghost, that was no other Spirit then that which moved them to writ and speak other things, for in him we live and move and have our being.

7. That the Scriptures of the old Testament, do not concerne nor binde Christians now under the new Testament: so that when places of Scripture are brought out of the old Testament to prove Points, many Sectaries make slight of them, and say, Give us a text out of the new, we are ignorant of the old; and hereupon some of them do not binde the old Testament with the new, nor read it.

8. That right Reason is the rule of Faith, and that we are to beleeve the Scriptures, and the Doctrine of the Trinity, Incarnation, Resurrection, so far as we see them agreeable to reason, and no farther.

9. That the new Testament, nor no place of Scripture in it, binds any further then the Spirit for present reveales to us that such a place is the Word of God.

10. To read Scripture in English to a mixt Congregation without present expounding it, is dangerous, and worse then to read it in Latine; for in Latine, as it doth no good, so it doth no harme.

Of GOD.

11. That God hath a hand in, and is the Author of the sinfullnesse of his people; that he is the Authour not of those Actions alone, in and with which sin is, but of the very Pravity, Ataxy, Anomy, Irregularity and sinfullnesse it self which is in them.

Vide Book intit. Comfort for Beleevers. pag. 36. Vide *A short Declaration of the Assembly of Divines against it.*

12. That all Lyes come forth out of the mouth of God.

13. [h] 'Tis the will and command of God, that since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences

[h] *The first branch of this Error is verbatim in Bloody Tenet. in the Preface.*

and

and worship be granted to all men in all Nations and Countries: and they are only to be fought against with the sword of Gods Spirit, the word of God; and for the Parliament to use any civill coercive meanes to compell men of different judgment, is one of the greatest sins that can be named, 'tis committing a greater rape, then if they had forced or ravished the bodies of all the women in the world. [d] Yea, if it be mens consciences, the Magistrate may not punish for blasphemies, nor for denying the Scriptures, nor for denying there is a God.

[d] *Last part hath been spoken by some eminent Sectaries.*

14. That no man was cast into hell for any sin, but only because God would have it so.

15. That a man had life before God breathed into him, and that which God breathed into him was part of the divine Essence, and shall returne unto God again.

16. That we should think of our selves no better then was meet, for God loves the creatures that creep upon the ground as well as the best Saints; and there is no distance between the flesh of a Man, and the flesh of a Toad.

17. That the Prince of the ayr that rules in the children of disobedience is God; and that there is no other spirit but one, which Spirit is God.

18. That God hath not decreed all the actions of men, because men doing what God decreed, do not sin.

19. That God was never angry nor displeased with man; for if he were ever displeased and pleased again, then there is a changeablenesse in God.

20. That God loved not one man more then another before the world, neither is there an absolute particular election, but only generall and conditionall upon perseverance; and the Scripture no where speaks of Reprobates or Reprobation.

21. That the soul dies with the body, and all things shall have an end, but God only shall remain for ever.

22. Every creature in the first creation was God, and every creature is God, every creature that hath life and breath being an efflux from God, and shall returne into God again, be swallowed up in him as a drop is in the ocean.

23. That to a saving knowledge of God, it sufficeth not to know him in the book of nature; nor secondly as revealed in the holy Scriptures; but that we must know him as abstract from his mercies and all his attributes.

D. Stewart *second part of Depl. to* M.S. *pag.* 128. M. Bail. *Dissuasion from Errours of the time.*

24. That in the Unity of the God-head there is not a Trinity of Persons, but the Doctrine of the Trinity beleeved and professed in the Church of God, is a Popish tradition and a Doctrine of *Rome*.

25. There are not three distinct Persons in the Divine Essence, but only three Offices; the Father, Son and holy Ghost are not three Persons, but Offices.

26. That

Vide proof of this in the first Letter.

OF CHRIST.

26. That there is but one Person in the Divine nature.

Vide full proof of this, in the Narration of stories.

27. That Jesus Christ is not very God, not God essentially, but nominally, not the eternall Son of God by eternall generation, no otherwise may he be called the Son of God but as he was man.

28. That Christs humane nature is defiled with originall sin as well as ours, Christ had from the birth to his death the same originall corruption as ours, he took our sin into his nature as well as our flesh upon him; Christ is not of a holier nature then we; but in this appeares Gods love to us, that he will take one of us in the same conditition, to convince us of what he is to us, and hath made us to be in him: me thinks the beholding of Christ to be holy in the flesh is a dishonour to God, in that we should conceive holinesse out of God, and again a discomfort to the Saints, that he should be of a more holy nature then they, as being no ground for them to come neer with boldnesse to God.

Vide proof of this in the first Letter, and in the fourth Letter, and in another, M.S.

Proof of this is, in Articles given in against one Thomas Webb, and in the third printed Letter.

29. That we did look for great matters from one crucified at *Jerusalem* 16 hundred yeares ago, but that does us no good, it must be a Christ formed in us, the deity united to our humanity, Christ came into the world to live thirty two years, and to do nothing else that he knew, and blessed God he never trusted in a crucified Christ.

30. Christ was true man when he created us: yea from eternity, and though he had not flesh, yet was he very man without flesh.

31. That Christ died for all men alike, for the reprobate as well as for the elect, and that not only sufficiently, but effectually, for *Judas* as well as *Peter*, for the damned in hell as well as the Saints in Heaven.

32. That by Christs death, all the sins of all the men in the world, Turks, Pagans, as well as Christians committed against the morall Law and first Covenant, are actually pardoned and forgiven, and this is the everlasting Gospel.

33. That Christ did only satisfie for the sins against the first Covenant, but not for the sins against the second Covenant, as unbelief, he died not for the unbelief of any.

34. Christ died only for sins past, *i.e.* before the Gospel is revealed to the sinner, and the sins of men committed after conversion Christ died not for, but they are pardoned by his being a continuall sacrifice.

35. Every man satisfies for himselfe for the sins against the second Covenant, namely unbelief: because he that beleeves not, the wrath of God abides upon him; so that for a years unbelief a man beares a years wrath, and this is all the satisfaction God requires. Vide *first printed Letter for proof.*

36. That no man shall perish or go to hell for any sin but unbeleef only.

37. That

37. That the Heathen who never heard of Christ by the Word, have the Gospel, for every creature, as the Sun, Moon and Stars preach the Gospel to men, and in them is revealed the knowledge of Christ crucified, and sin pardoned, if they had eyes to see it.

38. Those Heathen that perish, do perish only for not beleeving according to the Gospel they enjoy.

39. [a] Christ did not by his death purchase life and salvation for all, no nor for the elect. For it was not the end of God in the coming of Christ to purchase love and life; but Christ himself was purchased by love, that hee might make out love and purchase us to love.

[a] Paul Hobson *Serm. Christ the effect, not the cause of the love of God, p. 47.* Vide *Animad on the 4 Letter which will satisfie the Reader, how Christ is both the fruit and the cause of Gods love; and these errors in such ignorant mechanicks as Hobson, arise from not being able to distinguish the causes of our Justification and Salvation. The first and supreme cause, is the undeserved grace and favour of God; the moving and meritorious cause, is redemption and reconciliation purchased by Christ; the instrumentall cause whereby the same is imputed, is the blood of Christ; the finall, is the glory of God in the declaration of his righteousnesse and faithfulnesse.*

40. [b] Christ Jesus came into the world to witnesse and declare the love of God to us, not to procure it for us, or to satisfie God (as some say,) Christ was a most glorious publisher of the Gospel, he was sent to preach the Gospel, to heal the broken hearted, to preach deliverance to the captives: in all that Christ saith to be the end of his coming, is not a word mentioned of any thing done by him in way of satisfying God. Christs coming was more like a conquerour to destroy the enemy in our nature, and so to convince us of the love of God to us by destroying in our nature that which we thought stood between God and us.

[b] Vide *fourth Letter proof.*

41. [c] That the unction which the Saints are said to receive from the holy one, 1 *John* 2. 20. is one with the Christ-hood of Christ.

[c] Paul Hobsons *Sermon istit. Christ the effect, not the cause of the love of God, pag. 13.*

42. That Christ was a legall Preacher, for till after his Ascension the Gospel was not preached, Christ lived in a dark time, and so he preached the Law, but afterwards then the Gospel came to be preached.

43. That Christ shall come and live again upon the earth, and for a thousand years reign visibly as an earthly Monarch over all the world, in outward glory and pomp, putting down all Monarchy and Empires.

44. That when Christ in his own person hath subdued the disobedient Nations, then the Church of the Jews and Gentiles shall live, without any disturbance, from within or without it: all Christians shall live without sin, without the Word, Sacraments, or any Ordinance, they shall passe those thousand yeers in worldly delights, begetting many children, eating and drinking, and enjoying all lawfull pleasures which all the creatures then redeemed from their ancient slavery can afford.

45. That men may be saved without Christ, and the very Heathens are saved, if they serve God according to the knowledge God hath given them, though they never heard of Christ.

46. That the least Truth is of more worth then Jesus Christ himself.

47. Christ by his death freed all men from a temporall death which *Adams* sin only deserved, by purchasing them a resurrection, and hath opened them a way to come to the Father if they will: thus far he died for all, no further for any.

Of the Spirit of God, and of Sanctification.

48. The Spirit of God dwels not, nor works in any: it is but our conceits and mistakes to think so, 'tis no spirit that works but our own.

49. That the same spirit which works in the children of disobedience, is that spirit which sanctifies the hearts of the elect.

r Into this opinion some of the Anabaptists are fallen, and have separated from their Churches upon it.

50. r That there is a perfect way in this life, not by Word, Sacraments, Prayer and other Ordinances, but by the experience of the spirit in a mans self.

51. That a man baptized with the holy Ghost, knows all things even as God knows all things, which point is a deep mystery and great ocean, where there is no casting anchor, nor sounding the bottome.

52. That if a man by the spirit knew himself to be in the state of grace, though he did commit murther or drunkennesse, God did see no sin in him.

53. That sanctification is not an evidence of Justification, and all notes and signes of a Christians estate are legall and unlawfull.

54. Beleevers have no inherent sanctification, nor spirituall habits of grace infused into their hearts, but all their sanctification is that which is inherent in Christ, and they for this and no other cause, are said in Scripture phrase to be sanctified, but because of Christs sanctification and inherent holinesse.

s Of Adam and Mankinde. This was preached in a house, and the Preacher said, this was a mystery in all the Gospel was.

55. s Though *Adam* had continued in his estate of innocencie, and not fallen; yet he had died a naturall death, for death now is not a fruit of sin to beleevers.

56. Gods Image on man, is only our face and countenance, and every wicked man hath therefore Gods Image as well as good men.

57. That *Adam*, and so man-kind in him, lost not the Image of God by his fall, only incurred a temporall or corporall death, which was suspended for a time upon the promise of a Saviour.

58. There is no originall sin in us, only *Adams* first sin was originall sin.

59. That the guilt of *Adams* sin is imputed to no man, no man is punished for *Adams* sin.

60. That

60. That one man is no more spirituall then another, nor is there any such inward difference between man and man, but all the spiritualnesse and difference lyes without us in the Word, which guides some men, and not others.

61. That all men who have the Gospel preached to them and so manifested to their understandings, are immediatly without any more ado able of themselves to believe and receive Christ.

62. There is no free-will in man either to good or evill, either in his naturall estate or glorified estate.

63. That there is a power in man to resist grace, and that the grace which would convert one man, would not convert another.

64. Naturall men may do such things as whereunto God hath by way of promise annexed grace and acceptation, and that if men improve their naturall abilities to the utmost in seeking grace, they shall finde it. *Book intit.* A vindication of Free-grace, against M. *John Goodwin.*

65. That regenerate men who have true grace, may fall totally and finally away from the state of grace.

66. That the morall law is of no use at all to believers, that 'tis no rule for believers to walk by, nor to examine their lives by, and that Christians are freed from the mandatory power of the law. *Of the three Laws, Justification, Faith, Repentance, good works, M. Gatak. Gods eye on Isr. pref.*

67. Persons justified, are not justified by faith, but are justified from all eternity.

68. Neither faith, nor repentance, nor humiliation, nor self-denall, nor use of Ordinances, nor doing as one would be done to, are duties required of Christians, or such things as they must exercise themselves in, or they can have no part in Christ.

69. True faith is without all doubts of salvation, and if any man have doubts of his salvation, his faith is to be noted with a black mark.

70. That *To credere*, faith in a proper sense is imputed to justification, and not Christs righteousnesse imputed to justification.

71. That the doctrine of repentance is a soul-destroying doctrine.

72. In the old Covenant (that is before Christ came in the flesh) in the Prophets dayes, repentance is declared as a means to obtain remission, and neither remission nor the knowledge of remission to go before, but to follow contrition; but this is not the Gospel which is established upon better promises.

73. That 'tis as impossible for Christ himself to sinne, as for a child of God to sin. *M. Gataker Gods eye on Israel. pref.*

74. That there ought to be no fasting dayes under the Gospel, and that men

men ought not to afflict their soules, no not in a day of humiliation.

75. That God doth not chastise any of his children for sin, and let beleevers sin as fast as they can, there is a fountaine open for them to wash in, and that not for the sins of Gods people, but for swearers and drunkards the land is punished. Gatak. *ibid.*

76. That beleevers have nothing to do to take care, or to look to themselves to keep from sin, God must look to them, if he will.

77. God loves his children as well sinning, as praying, hearing and doing the holiest duties; he accounts of them never the better for their good works, nor never the worse for their ill works.

Gatak. *Gods eye on his Israel*, Preface to the Reader. *Article* 12. *Septem.* 1. 1643.

78. That Gods children are not at all to be humbled, troubled or grieved for sin after conversion, and what *Peter* did in this kinde after his foul fact of denying his Master, issued from the weaknesse of his faith

79. That Gods children are not to aske the pardon and forgivenesse of their sins, they need not, they ought not, and 'tis no lesse then blasphemy, for a child of God to aske pardon of sins, 'tis infidelity to aske pardon of sins, and *David* asking forgivenesse of sin was his weaknesse.

Gatak. *Gods eye on Israel*, Preface to the Reader.

80. That when *Abraham* denyed his wife, and in outward appearance seemed to lie in his distrust, lying, dissembling and equivocating that his wife was his sister, even then truly all his thoughts, words and deeds were perfectly holy and righteous from all spot of sin in the sight of God freely.

Denn. *Man of sin discovered*, pag. 12.

81. The called of God have sin in the flesh, they have sin in the conversation, but they have no sin, neither can they have any in the conscience; for the true faith of Gods elect, and sin in the conscience, can no more stand together then light and darknesse; and this reconciles those two Scriptures, *If we say we have no sin, we deceive our selves*, and *He that is borne of God doth not commit sin, neither can he, because he is borne of God.*

82. The great Antichrist is that mysticall body of iniquity which opposeth Jesus Christ, and not the Pope of *Rome*, or any particular succession of men, only he is a part of Antichrist. *Denn*, makes the opposition of Antinomian errours to be the man of sin and the great Antichrist, as is to be seen in severall pages of his *Man of sin discovered.* And Sectaries make them who deny Christs dying for all, to be Antichrist: others make Antichristianisme to consist in the coercive power of the Magistrate in matters of Religion.

Of Man after this life; of the Soul; Resurrection from the dead, Heaven and Hell.

83. That the soul of man is mortall as the soul of a beast, and dies with the body.

84. That the souls of the faithfull after death, do sleep

sleep til the day of judgement, and are not in a capacity of acting any thing for God, but 'tis with them as 'tis with a man that is in some pleasing dreame.

85. That the bodies of the faithfull shall not rise again at the resurrection, (namely the same that died) but their soules shall have other bodies made fit for them, either by creation or faction from some preëxisting matter, and though the bodies be new, yet the men are the same, because the same souls remaine still.

86. Infants rise not again, because they are not capable of knowing God, and therefore not of enjoying him.

87. That the perfection and resurrection spoken of by *Paul*, 1. *Cor.* 15. 51. 52. 53. 54. 55. 56. 57. the hope set before us, the eternall inheritance, a City having foundations, whose builder and maker is God, are to be attained in the fullnesse and perfection of them now in this present time, before the common death of the body.

88. That none of the soules of the Saints go to Heaven where Christ is, but Heaven is, empty of the Saints till the resurrection of the dead.

89. There is no resurrection at all of the bodies of men after this life, nor no Heaven nor hell after this life, nor no devils.

90. There shall be in the last day a resurrection from the dead of all the bruit creatures, all beasts and birds that ever lived upon the earth, every individuall of every kinde of them that died shall rise again, as well as of men, and all these creatures shall live for ever upon the earth.

91. There is no hell but in this life, and that's the legall terrours and feares which men have in their consciences.

92. That there is no Church of Christ upon the earth, no true Ministery, no Sacraments, no Gospel, no faith, because there are no visible nor infallible gifts. *Of the Church, Gospel, Ministry and Sacraments.*

93. No man is damned but for rejecting the Gospel, and none can reject the Gospel, but those who have it tendred unto them, as they had in the Apostles dayes being confirmed by miracles.

94. That the pure preaching of the Word, and righ administration of the Saments, are no notes nor signes of a true visible Church.

95. 'Tis the will of God that miracles should attend the Ministry, the Apostles make a marriage of doctrine and miracles, so that they who preach the Gospel, must be so gifted as to confirme it by signes and wonders.

96. That many Christians in these dayes have more knowledge then the Apostles, and when the time is come that there shall be true Churches and Ministery erected, they shall have greater gifts, and do greater miracles then the A-

postles ever did, because the Christian Church was but then in its infancy.

97. That there ought to be in these times no making or building of Churches, nor use of Church-ordinances, as ministring of the Word, Sacraments, but waiting for a Church, being in a readiness upon all occasions to take knowledge of any passenger, of any opinion or tenet whatsoever; the Saints as pilgrims doe wander as in a Temple of smoak, not able to finde Religion, and therefore should not plant it by gathering or building a pretended supposed House, but should wait for the coming of the Spirit, as the Apostles did.

Pilgrimage of Saints, and MS.

98. There is a salvation that shall be revealed in the last times, which was not known to the Apostles themselves.

99. That within a while God will raise up Apostles, men extraordinarily endowed with visible and infallible gifts to preach the Gospel, and that shall precede the fall of *Rome*.

100. * That in points of Religion, even in the Articles of faith, and principles of Religion, there's nothing certainly to be beleeved and built on, onely that all men ought to have liberty of conscience, and liberty of prophesying.

* But the Apostle *Peter* tels us, 2 *Pet.* 2. 19, 20, 21. We have a more sure word of prophecie, whereunto ye do well that ye take heed, *&c. Spiritus sanctus non est scepticus, nec dubia aut opiniones in cordibus nostris scripsit, sed assertiones, ipsa vita, & omni experientia certiores ac firmiores*, Luther.

101. That the Scriptures no where speak of Sacraments, name or thing.

102. That the Covenant, whereof Circumcision was the seale, was onely of temporall promises, as *Ex. G.* of the land of Canaan; that the Covenant God made with *Abraham* had nothing spirituall in it; and that Circumcision was a seal of the righteousnesse of faith to no other but to *Abraham* alone *quatenus* a father, and not to his children.

103. That Baptism is not a seal nor signe of the Covenant of grace.

104. That Pœdobaptisme is unlawfull and Antichristian, and that 'tis as lawfull to baptize a Cat, or a Dog, or a Chicken, as to baptize the Infants of beleevers.

105. 'Tis as lawfull to break any of the ten Commandements, as to baptize an Infant: yea, 'tis as lawfull to commit adultery and murther, as to baptize a childe.

Confess. of Faith of Anabapt. Art. 41.

106. That baptizing belongs not to Ministers onely, all gifted brethren and preaching Disciples (though no Ministers) may baptize.

Pilgrimage of the Saints.

107. Baptizednesse is not essentiall to the Baptizer, nor essentiall to preaching; so that persons not onely not in office, but not so much as baptized, may both baptize and preach.

108. Mi-

108. Miracles are essentiall to the administration holden forth in the commission of Baptisme, *Matt.* 28. 19. Pilgrimage of Saints.

109. That none are to be admitted to the Lords Supper, though beleevers and Saints, nor their children to be baptized, but onely they who are members in a Church-way.

110. There is no Scripture against a mans being often baptized; neither is it more unlawfull to be baptized often, then to receive the Lords Supper often.

111. That Christs words in the Institution of his Supper; *This is my body*, and *This is my bloud*, are to be understood literally.

112. That Christians in receiving the Lords Supper should receive with their hats on, with their heads covered; but the Ministers should administer it with their hats off, uncovered.

113. That 'tis as necessary to be joyned in Church-fellowship, as with Christ the Head; and there's such a necessity of entring into a Church-way, as there is no expectation of salvation without it. *Vide* Doore of truth opened, in answer to Truth shut out of doors, page 10. This is as false as any Doctrine that is preached in *Rome*.

114. That the Church of *England* and the Ministery thereof is Antichristian, yea of the Devill, and that 'tis absolutely sinfull and unlawfull to hear any of their Ministers preachin their Assemblees.

115. That the Church of *Rome* was once a true Church, but so was the Church of *England* never; therefore 'tis likelier the Church of *Rome* should be in the right in the Doctrines of Free-will, universall Redemption, Originall sin, &c. then the Church of *England*.

116. That the calling and making of Ministers of the Word and Sacraments are not *jure Divino*, but a Ministet comes to be so, as a Merchant, Bookseller, Tailor, and such like. Cornish Sanctuary, page 24, 25.

117. That all setled certaine maintenance for Ministers of the Gospel, especially that which is called Tyths, is unlawfull, Jewish and Antichristian.

118. That Ministers of the Gospel in these dayes ought to work with their hands, and to follow some calling, that they may not be chargeable to the Church.

119 That there ought to be no distinct order of Ministers, nor no such calling of some persons distinct and separated from the people, but that all men who have gifts are in their turns and courses, by the appointment of the rest of the company, to preach, pray, baptize, and they are for that time set-out Ministers, and no Ministers.

Of Preaching and Hearing, of Praying, singing of Psalmes, of the Christian Sabbath or Lord's-day.

120. That all dayes are a like to Christians under the new Testament, and they are bound no more to the observation of the Lords day, or first day of the week then to any other.

121. That the Jewish Sabbath or Saturday is still to be kept by Christians for their Sabbath.

122. That Christians are not bound to meet one day in seven constantly, according to the manner of the Nations, nor to pray and preach thus long, and in this manner two or three houres, according to the custome of the Nations.

123. No man hath more to do to preach the Gospel then another, but every man may preach the Gospel, as well as any.

124. That 'tis lawfull for women to preach, and why should they not, having gifts as well as men? and some of them do actually preach, having great resort to them.

125. 'Tis a part of Christian liberty of Christians, not to hear their own Ministers, but to go and heare where they will, and whom they think they may profit most by.

126. That 'tis unlawfull to worship God in places consecrated, and in places where Superstition and Idolatry have been practised, as in our Churches.

127. That men ought to preach and exercise their gifts without study and premeditation, and not to think of what they are to say till they speak, because it shall be given them in that hour, and the Spirit shall teach them.

128. That there is no need of humane learning, nor of reading Authors for Preachers, but all books and learning must go down, it comes from the want of the Spirit, that men writ such great volumes, and make such adoe of learning.

129. There are some women, ten or eleven in one Town or vicinity, who hold it unlawfull to hear any man preach, either publikely or privately, because they must not be like those women in *Timothy*, ever learning, and never comming to the knowledg of the truth, 2. *Tim.* 3. 6. 7.

130. That tis unlawfull to preach at all, sent or not sent out (as in a Church-state) but only thus, a man may preach as a waiting Disciple, that is, Christians may not preach in a way of positive asserting and declaring things, but all they may do, is to confer, reason together, and dispute out things.

131. That tis unlawfull for the Saints to joyn in receiving the Lords supper, where any wicked men are present, and that such mixt Communion doth pollute and defile them.

132 'Tis unlawfull for the Saints to joyn in prayer where wicked men are, or to pray with any of the wicked.

133. That

133. That 'tis unlawfull for Christians to pray so much as privately with those (though godly) that are not members of a true Church, but are members of the Church of *England*, and the Assemblies thereof.

134 That however conference and discourse may be had with all, yet tis not lawfull to joyn in prayer or giving of thanks, no not before meat, with those (though otherwise acknowledged Saints and godly, and are members of Churches in the Church-way) that are not of the same judgement and way.

135. [d] That tis not lawfull for Christians to pray at all with any others, (either as being the mouth in prayer, or as joyning in prayer) though never so godly, and of their own judgements, either in the publike Assemblies, or in their Families, unlesse such persons who prayed had an infallible spirit, as the Apostles.

[d] This opinion begins to spread much, as a godly Minister told me of his own knowledge, knowing them who vented it, many refusing to joyne with him in prayer, in a publike Assembly, where he came to preach, upon this ground, and requiring Scripture of him to prove it. And some begin already in the publike Churches to leave off all praying, only speak and discourse to the people.

136. That Christians are not bound to pray constantly every day at set times, as morning and evening, but only at such times as the Spirit moves them to it, and if they finde not themselves so moved in many dayes and weeks together, they ought not to pray.

137. That wicked and unregenerate men ought not to pray unto God at all.

138. That all singing of Psalmes, as *Davids*, or any other holy songs of Scripture, is unlawfull, and not to be joyned with.

139. That the singing which Christians should use, is that of Hymns and spirituall songs, framed by themselves, composed by their own gifts, and that upon speciall occasions, as deliverances, *&c.* sung in the Congregation by one of the Assembly, all the rest being silent.

140. [c] That love-feasts, or feasts of love (with which the Lords Supper is to be administred also) is a perpetuall ordinance of Christ, at which only Church-members are to be present, and to partake.

[c] This hath been lately practised in *London* among some of the Sectaries.

141. That there is no distinction concerning Government of Ecclesiasticall and civil, for all that Government which concernes the Church, ought to be civill, but the maintaining of that distinction is for maintaining the interests of Church-men.

Of Church Government. Compass. Samarit. pag. 21. 22.

142. That a few private Christians, as six or seven gathering themselves into a Covenant and Church-fellowship, have an absolute entire power of the Keyes, and all Government within themselves, and are not under any authoritative power of any Classes, Synods, or generall Councels, whatsoever they do, or what wayes soever they take.

f Revel. 16. 19 *The great City was divided into three parts and states and branches of it, begin with* P. 1. Popery 2. Prelacy. 3. Paul Hobsons *Discovery of Truth*, pag. 63.

143. f That the Presbytery and Presbyteriall Government, are the false Prophet, and the Beast spoken of in the *Revelations*: Presbytery is a third part of the City of *Rome*, yea that Beast, in *Revel.* 11. that ascends, and shall kill the two Witnesses, namely the Independents.

144. That there are Revelations and Visions in these times, yea to some they are more ordinary, and shall be to the people of God, generally within a while.

Of Revelations and Miracles.

145. That the gift of miracles is not ceased in these times, but that some of the Sectaries have wrought miracles, and miracles have accompanied them in their Baptisme, *&c.* and the people of God shall have power of miracles shortly.

146. That anointing the sick with oyl by the Elders praying over them, with laying on of hands, is a Church-ordinance for Church-members that are sick, for their recovery.

147. 'Tis ordinary for Christians now in these dayes, with *Paul* to be rapt up to the third Heavens, and to hear words unutterable, and they cannot wel have assurance of being Christians, that have not found and had experience of this.

Of the Civil Magistrate.

g *Queries of highest consideration in Epist. to the Parliament.* Anonym. *Answ. to M.* Prins 12. *Queries*, p. 8. *As the Grounds of Independent Government attribute nothing to the Magistrate in Church affairs, further then the Magistrate is a member of their Churches and Assemblies: so no people under heaven ascribe more unto Magistrates then the Independents in civill matters.*

848. That Christian Magistrates have no power at all to meddle in matters of g Religion, or things ecclesiasticall, but in civill only concerning the bodies and goods of men.

h *Door of Truth opened p.* 5.

149. h That for a people to wait upon man for a form to worship God by, was Idolatry: Nay, for a people to wait upon Parliament or Assembly for a form to worship God by, was worse then corporall Idolatry.

i M. Burroughs, *Heart divis. p.* 65. An inadversion upon this error. *This is an errour destructive to the power of civil Magistrates and safety of Commonwealth in divers cases, and in many instances that may be given; to give one for the present, a Church may not according to M.* Burroughs *principles excommunicate a member, who out of conscience is not satisfied of subjects taking up arms against Armies, raised by a Prince, nor of the lawfulnesse of such a war, and therfore declines and refuseth both bearing arms, all maintenance to such armies, and all assistance to them, disswading others also, and that out of conscience only (his perswasion) and yet the Parliament I think hath sequestred many upon such occasions, taken their estates; and many Independents of Mr.* Burroughs *judgement have been forward sequestrators, selling & buying their goods, and holding their lands as reasonable rates: but in the Tractate I intend not so much a formall refutation, as a recitation and discovery: but of this false principle, and others in M. Burr. book, I shall speak more upon occasion of answering the grounds brought for pretended liberty of conscience, wherein this, & others of M.* Burroughs *principles and rules about Toleration will be found both unsound and weak, fit to take women and weak people with, but not to satisfie any Scholar.*

150. i Whatsoever errours or miscarriages in Religion, the Church should bear withall in men, continuing still in communion with them, as brethren, these the Magistrates should bear with in men, continuing them in the Kingdom or Common-

Common-wealth in the enjoyment of the liberty of Subjects.

151.[d] That the Parliament having their power from, and being entrusted by the people, the people may call them to an account for their actions, and set them right and straight: and seeing this present Parliam. doth ingrosse law-making, and all law-executing into their own hands, contrary both to reason, and the true meaning of the Law, the Free-men of *England* ought not only to chuse new members where they are wanting once every yeer, but also to renew and enquire once a yeer after the behaviour and carriage of those they have chosen. And if they finde they never did any good, or are groundedly suspected to be unserviceable, that then those that chuse and sent them may have liberty to chuse more faithfull, able, and better men in their places.

[d] Vide *Englands birthright*, p. 33 *Letters printed upon* Liburne *imprisonment, England's Lamentation.* Sla. p. 7. Vide *three Letters printed.*

152. If God command such a thing to be done in his Word, and the Magistrate now come and command the same to be done, though a Christian ought to have, and would have done it, because of Gods command, yet now he ought not to do it, because the Magistrate commands it.

153. All the earth is the Saints, and there ought to be a community of goods, and the Saints should share in the Lands and Estates of Gentlemen, and rich men.

154. [e] That 'tis lawfull for a man to put away his wife upon indisposition, unfitnesse, or contrariety of minde arising from a cause in nature unchangeable; and and for disproportion and deadnesse of spirit, or something distastfull and averse in the immutable bent of nature; and man in regard of the freedom and eminencie of his creation, is a law to himself in this matter, being head of the other sex, which was made for him, neither need he hear any Judge therein above himself.

Of Marriage and of Parents and children. [e] Vide *Miltons Doctrine of Divorce.*

155. 'Tis lawfull for one man to have two wives at once.

156. That children are not bound to obey their Parents at all, if they be ungodly.

157. That Parents are not to catechise their little children, nor to set them to read the Scripture, or to teach them to pray, but must let them alone for God to teach them.

158. 'Tis unlawful for Christians to defend Religion with the Sword, or to fight for it when men come with the Sword to take it away; Religion will defend it self.

159. 'Tis unlawfull for Christians to fight, and take up armes for their lawes and civil liberties.

160. 'Tis unlawfull to fight at all, or to kill any man, yea to kill any of the creatures for our use, as a chicken, or on any other occasion.

Of Warre, and of fighting and killing.

161. That using of set forms of prayer prescribed is Idolatry.

162. *Davids* saying, *I am a worm, and no man*, must be understood literally: yea, he was both a man, and no man in the same literall sense.

163. That the Scripture speaks but of one kinde of faith.

164. Some of the Sectaries in *London* do hold, That in *Suffolk* there is a Propher raised up to come and preach the everlasting Gospel to them, and he staies but for a vocall call from Heaven to send him, which is expected daily, and that this man is the Prophet spoken of in the Scripture, 1 *John* 25. That Prophet in that Scripture, distinguished from Christ and *Elias*, is this man raised up in *Suffolk*.

165. That it could not stand with the goodnesse of God, to damne his owne creatures eternally.

166. That God the Father did reign under the Law, God the Sonne under the Gospel, and now God the Father and God the Sonne are making over the Kingdom to God the holy Ghost, and he shall reign and be poured out upon all flesh.

167. That there shall be a generall restauration, wherein all men shall be reconciled to God and saved, only those who now beleeve and are Saints before this restauration shall be in a higher condition then those that do not beleeve.

168. That tis not lawfull for a Christian to be a Magistrate, but upon turning Christian he should lay down his Magistracie; neither do we read after *Cornelius* was baptized (though he were a Centurion before, and a man in command and authority) that ever he medled any more with his band *call'd the Italian band*.

169. Man lost no more by the fall, then all the rest of the whole Creation fell into with *Adam*, all the world being condemned to death and desolation, yea the heavens and the earth also: so that you may as safely conclude that all the whole Creation lost life and salvation to glorification by *Adams* transgression, as to conclude that man lost salvation by *Adams* transgression.

170. Man hath not by Christ brought unto him eternall life and salvation, but only such a life as all the whole Creation hath together with him, for the second *Adam* hath not purchased eternall life to glorification for man.

These three last Errours vented in a Book called, A true Vindication of the generall Redemption of the second *Adam*, *made by one* Batte, *printed* 1645.

171. All the creatures shall assuredly partake of the Gospel of peace, and that our Lord the great Prophet spake something to this purpose, when he saith, Go preach the Gospel to every creature, though they

they cannot heare to life and glorification; and Christ is the great Prophet of his Father, to declare his Fathers counsell to the whole creation, and he is the great High-Priest, which offereth up himself a sacrifice of full satisfaction, not for all men only, but for all that by man was lost, even the whole creation of God.

172. That a Directory, or order to help in the way of worship, is a breach of the second Commandement, and there is no word of God to warrant the making of that Directory book, more then *Jeroboam* had for the making of Calves of gold, which he set upon two high places, one at *Dan*, the other at *Bethel*, to the confusion of himself and his posterity.

Book intit. *A Heavenly Conference* for *Sions* Saints, by *John Turner*, printed in the year, 1643.

173. No man is yet in hell, neither shall any be there untill the judgement; for God doth not hang first, and judge after.

Book intit. *The fulnesse of Gods love*, printed 1643. pag. 25.

174. Men say that Faith is supernaturall, but how can it be above nature to beleeve that which we see sufficient ground to beleeve? and to beleeve any thing of which we have no plaine ground and reason, is so far from being above nature, that it is below it, and proper to fools and not to reasonable men.

Fulnesse of Gods love manifested. pag 39.

175. The Law doth not pronounce eternall death in hell fire on those that obey it not, nor were men to have perished in hell fire, in relation to the Law or *Adams* sin; but the Gospel pronounceth eternall death in hell fire on those that obey it not; and if we had been to suffer hell in relation to *Adam* or the Law, then Christ also should have suffered in hell for us, to have redeemed us from thence, which he did not.

Fulnesse of Gods love manifested, *pag.* 58 93.

176. It is not sutable to God, to pick and chuse amongst men in shewing mercy; if the love of God be manifested to a few, it is far from being infinite, if God shew not mercy to all: to ascribe it to his will or pleasure, is to blaspheme his excellent name and nature.

Fulnesse of Gods love manifested. pag 1.59.

Now unto these many more might be added that I know of, and are commonly known to others, which have been preached and printed within these four last years in *England* (as the necessity of dipping and burying under water all persons to be baptized, as the necessity of a Church-Covenant, as that Ministers may not lawfully baptize, or administer the Lords Supper out of their own particular Congregations, neither preach Ministerially, but as gifted brethren, out of their own Church, with many such errours of the Church-way) but because they are but light in comparison, I will not name them.

I could relate also to you other errours, that have been reported to me and others by honest understanding men, to have been vented (and 'tis likely enough they may be true) as that 'tis lawfull for wives to give without their husbands

consents, something out of their husbands estates, for the maintenance of the Church and Ministers whereunto they belong: as that the Lords Prayer, called and cryed up by many to be so, it could not be the Lords Prayer, in regard there was a petition for pardon of sins, which Christ would not have taught, or words to that purpose; as also that if a man were strongly moved by the spirit to kill, to commit adultery, *&c.* and upon praying against it again and again it continued, and yet was still strongly pressed, he should then do it; but because I have not these upon so good grounds, nor such a concurrence of circumstances, or further confirmation upon enquiry, I therefore forbear to put them down particularly in the Catalogue of Errours, or to assert them with that authority. I might here also annex to all these Errours many Expositions of Scripture given by the Sectaries in their Sermons and private meetings; but I will only give two; 1. That of *Rom.*8.2. *The law of the Spirit of life, hath freed me from the law of sin and death*; that is, (as was expounded) from the morall Law. 2. That of *Joh.*5 39. *Search the Scriptures, for in them ye think ye have eternall life*; you thinke to have, that was their thought and mistake, not that Christ approved it, that eternall life was to be had in the Scriptures.

A Catalogue of the Blasphemies of the Sectaries.

NOw besides these Errours and Heresies laid down, many of them being Blasphemies (as the Reader cannot but have observed in perusing their Catalogue) there have been many blasphemies and blasphemous speeches vented by Sectaries severall wayes, both by writing, preaching, conference and discoursing, and some so horrid and abominable, in such a dispitefull, scoffing, fearfull way, that I tremble to think of them, and shall forbear to name them: And indeed within these four last years in *England* there have been blasphemies uttered of the Scriptures, the Trinity, each person of the Trinity, both of Father, Son and holy Ghost, of Gods eternall election, of the Virgin *Mary*, the Apostles and holy Penmen of Scripture, of Baptisme, Prayer, the ministery of the Word, and the Ministers of all the Reformed Churches, of the Government of the Church, and of the Christian Magistrates: In some books printed and dispersed up and down, there are fearfull blasphemies; as in the *Arraignment of persecution*, *The Sacred Synodycall Decretall*, *Martins Eccho* &c. profaning and abusing the holy and dreadfull Name of God in a most fearfull manner, scoffing at the holy Ghost, sent in a Cloak-bagg from *Scotland*, making a most blasphemous Prayer, wherein the Passion, Death, Resurrection and Ascension of Christ are in a scoffing way alluded unto, with many others which I will not foul paper with transcribing. In some Manu-

Arraignment of Persecution, pag. 93.

scripts

ſcripts of one *Paul Beſt*, there are moſt horrid blaſphemies of the Trinity, of Chriſt, and of the holy Ghoſt, calling the Doctrine of the Trinity, a myſtery of iniquity, the three headed *Cerberus*, a fiction, a Tradition of *Rome*, *Monſtrum biforme, triforme*, with other horrid expreſſions borowed from hell, not fit to be mentioned. There was a fearfull blaſphemous ſcoffing ſpeech of God the Father, Son, and holy Ghoſt, ſpoken by one *Clarke* (as I remember the name) given in to a Committee of Parliament, in way of complaint in writing, with a hand ſubſcribed, and one witneſſed it before the Committee, but I forbear to relate it. Mr *Paget* in his *Hereſiography*, Epiſtle Dedicatory, ſpeakes of one committed for mocking at Chriſts Incarnation, the particulars whereof, though I have been told from Maſter *Paget*, yet I judge it beſt to conceal. There have been many blaſpheming ſpeeches, in a way of deriſion of the holy Ghoſt, calling it *ſtabile numen*, and asking what kinde of bird it was? whether——but I dare not ſpeak it. The holy Scriptures are by many in theſe times ſleighted and ſcoffed at (that growes and ſpreades much) called the golden Calfe, that there are many contradictions and lyes in them, that they are no better then a Ballad, that they can make as good Scriptures; that place in *Geneſis*, 6. 6. where 'tis ſaid, *God repented that he made man* was untrue; ſo other places of Scripture. The Doctrine of Gods Eternall Election and Prædeſtination hath been call'd a damnable Errour. The Virgin *Mary* hath been called a ——the Apoſtles have been called——and they could write as good Scriptures as the Apoſtles; upon occaſion of quoting that Scripture in *Rom.* 7. of *Pauls* complaining of ſinne, it hath been anſwered, *Paul* was a novice, and that was his weakneſſe, and that *Paul* underſtood not Chriſt in the promiſe; and that hee for his part underſtood the myſtery of God in Chriſt better then Saint *Paul*. When that Scripture in *Gal.* 5. 12. was objected to one that pleaded for liberty of conſcience, the anſwer was, he thought the Apoſtle was in a great paſſion. A Miniſter in *Hartfordſhire* bringing a place of Scripture againſt an Anabaptiſt, to confute him in ſome opinion he held, the Anabaptiſt confeſſed he could not anſwer it, but ſaid, it was the weakneſſe of the Apoſtle, and there he wanted the ſpirit.

The Beſt with his Manuſcripts were ſent up laſt ſummer, and is by the Parliament committed to the Gate-houſe.

Hereſiography or Deſcrrt. of Heret. and Sectaries.

Another Sectary denying the Reſurrection of the dead, and ſome of of the Church coming to admoniſh him of that Errour, and bring-

ing

ing Scripture to prove it, hee answered, This is Scripture to you but not to me. Pedobaptisme hath been blasphemed by many reproachfull speeches: the Lords Prayer hath been slighted and scornfully spoken of: the whole Ministery of all the Reformed Churches, with their Ordination, worke of preaching, &c. scorned and abused in severall Pamphlets: The Presbyteriall and Synodicall Government, reproached in all vilde and scoffing language, call'd devillish, Antichristian, and all to naught, resembled to the Beast in the *Revelation*: the Civil Government and Magistrates have been blasphemed, with their Ordinances, Orders and supream Court of Judicature, the Parliament call'd Antichristian, and the Committee of Examinations jeared, by way of comparing it to the Court of Inquisition, and to the High Commission: the solemn, sacred and Nationall Covenant of the Kingdoms, derided, blasphemed in many Pamphlets, that many pages would not contain them. But I will not trouble the Reader to name any more of them: Mr. *Pryn* in his *fresh Discovery of New Lights*, hath extracted many passages of this kinde out of the Pamphlets of the Sectaries, and in a libellous book entituled *Englands Birthright*, there's more stuffe of the same kind.

Now having presented the Reader with the Errours and Blasphemies; before I come to the Practices of the Sectaries, I will relate some few Passages in the Prayers of the Sectaries, which were vented either in publike Assemblies and Churches, or in their private Church-meetings, all within the compasse of a twelve-moneth, or thereabouts.

Some Passages in the Prayers of the Sectaries,

An Independent Minister in a Church here in London, prayed these words following.

AND though wee are discountenanced by the Civil Magistrate (which is a great thing) after they have had our estates, and our blood, yet Lord, &c. When the blinde man was thrust out of the Synagogue by the Pharisees, Jesus Christ met him; so though wee are thrust out of the Common Assemblies and mens affections who formerly loved us, &c. Let the Spirit teach us, wee may look four, five yeers from an Assembly of men before they teach us, &c. Though they may withhold the truth in Policie, yet thy Spirit can teach us if all the Ministers in the world hold their peace, &c. Thou hast triumphed gloriously by a despised Army, not only by our enemies, but our seeming friends, who indeed were our redll enemies, vilifying those men whom thou hast been pleased to honour, &c.

Another

Another Independent Minister in his prayer prayed, that the Presbyteries might be removed, that Christs Kingdome might be set up. Another Independent Minister, about the end of *September* last, gave God thanks for breaking the neck of that wretched * petition of the Citizens. *August* last the tenth day, being presently upon *Lilburns* committing to *Newgate*, at *Knowles* Church in St. *Hellens* on a Lords day, Mr. *Knowles* prayed these words, or to this effect; Lord, bring thy servant *Lilburn* out of prison, and honour him Lord, for he hath honoured thee. This last moneth in *December*, one of the Independent Ministers in his prayers at a Lecture, two or three severall Lectures, prayed to God that the Parliament might give libertie to tender consciences. One of the Independent Ministers at his Church-meeting in a house, gave thanks unto God for the libertie of conscience granted in *America*, and said, Why, Lord not in *England* as well as in *America*? or words to that purpose. Another Independent Minister in his prayer put up this petition, O Lord make the Parliament friends to the Saints. * *May* 25. 1645. An Independent Minister praying for the Parliament, prayed that God would keep the Parliament from greeving the Saints, or doing any acts that might make them sad; that they for whom so many prayers and praises had been put up by the Saints, might not now grieve them. *April* 24 the same Independent Minister in his prayer after Sermon, prayed, That now God had delivered us both (namely, the Presbyterian and Independent) from such bondage and oppression, we might not be guiltie of bringing our brethren into bondage, left the Lord carrie us back again into *Egypt* for it. The same prayed on *August* 1, joyning Parliament and Assembly together, That they might do nothing but what the Saints should rejoyce in, and be glad of. About the beginning of *September* last, a Reverend Minister of the Assembly who was an ear-witnesse related it, and said he would acquaint the Commissioners of *Scotland* with it; that an Independent Minister, either in his prayer or Sermon, used words to his effect of the *Scots*, That it was just with God to bring this overthrow upon *Scotland*, because of their beating their fellow-servants; and that they could not be content with suffering their brethren to enjoy their libertie, but must have a domination.

* *It was the first Petition of many well-affected Citizens, for setling the government, subscribed by many hands, but not presented. In* Septemb. *last.*

* *This praier was the next Lecture after Mr.* Iohn Goodwin *was put by* Coleman-street.

It was upon the great prevailing of Montrosse.

Having given the Reader an account of many errours and blasphemies of the Sectaries, with some passages in their prayers; I come now to relate many of their practices. But the Reader must not

Practises of the Sectaries.

conceive I can set down all, or that any one man (although of far greater abilities and leisure, having also fairer opportunities of conversing among them, with lesse suspition observing their wayes, than my selfe) is able to do it. They have many depths, wiles and methods which I know not, nor cannot find out; there are many windings and turnings of the Serpent, crooked goings in and out, off and on, here and there, which I cannot trace, *The way of the serpent upon a rock is too wonderfull for me, and which I know not*, Prov. 30 18, 19. They, *Proteus*-like, turne themselves into all shapes and forms, and according to severall occasions and times, have different humours and tempers, sometimes complying so, that one would think all difference would quickly be at an end, and they were ours, sometimes so far off and back again, as causes wonder and amazement in the beholders. I have been told from godly and wise men, who have had much to do with some of them, and have professed to set themselves to studie, and to observe them (men who are moderate enough, and have a speciall love to some of them) that they know not what to make of them, they are strange men, nor cannot fadom their depths, and therfore 'tis not to be expected from me, a plain open-harted man (who hate tricks, playing under-boord, reserves and designes, whose motto is that of the Psalmist, Psal. 25.21. *Let integritie and uprightnesse preserve me, for I wait on thee*, and never studied *Machiavel*, nor am not versed in the Jesuits Politicks) that I should discover all their practices and wayes: Neither was it my intention or scope in writing of this book, to speak all I know of their practices and wayes, (for I took a resolution in the entrance of this work, not to be too large) that so the more might both buy and read it, and my purpose is hereafter (God sparing me life, health and liberty) for the benefit both of the present and succeding generations, to write an Historicall narration of all the Proceedings and wayes of the English Sectaries, both in *England* and beyond the Seas, from the first yeare of the Parliaments sitting, till the time of the setting forth that History, and have already laid in many materialls, and kept an exact account of the most remarkable passages tending that way; and my earnest desire is to all the godly Orthodox Readers, into whose hands this book shall come, who are enemies to sects and schismes, and lovers of truth, peace, and order, whether Gentlemen of Committees in the severall Countries, or Souldiers in the Armies, or Ministers in the severall parts of the Kingdome, or other godly Christians, that they would be pleased within this three or four moneths next following, to communicate to me all the certaine intelligence they have, of the Opinions, wayes and Proceedings of the Sectaries; and I promise faithfully, that whatever agreement or condition be made by anie who imparts any matters to me (as namely for concealing of their

names,

names, or forbearing the relation of such and such particulars, as place, &c. whatever they be) I will most sacredly observe, and they shall find mee both secret and true to them. (for I feare God, and dare not violate my promise) only for the present I shall give the world a tast and tryall of the Practices of the Sectaries, for upon some of the heads of their Practices and wayes which I in this present Discourse name, I could write upon each of them a booke, in giving instances and examples for a proofe and confirmation of their truth.

Now I might in the first place make a Parallel between the practices and waies of our Sectaries, and the Sectaries of old in the Primitive times (especially the Donatists,) as also between them and the Jesuits, them and the Arminians, of the *Netherlands*, them and the Prelates, and their Court-party, them and the present Malignants; yea, them and some of the bad Emperours, as *Julian*, and could shew such an agreement in their practices and wayes, treading so just in their paths and steps, as if none of them were dead or put down in *England*, only now acted among us under new names, and under other habits and formes, but still the soules and spirits of the Donatists, Jesuits, Arminians, Prelates, and Court-party were alive, and transformed into many of the Sectaries: And indeed to do this fully would deserve a Tractate by it selfe, which I shall leave to be done by some other more able hand; or else if no other take up such a fruitfull Argument, I may find some opportunity hereafter to treat upon it; only before I name the particular Practices of the Sectaries, as I have done their Errours, I will hint some of the more speciall Parllels between the Sectaries, and the Donatists, Jesuits, &c.

First for the Donatists, and some other Sectaries of the Primitive times, 1. Our Sectaries and they agree in their complaints of Persecution of their schisme: the Donatists would alwaies be complaining of that, as * *Augustine* shewes it in many places of his learned works against them; and our Sectaries in their Sermons, Prayers, Pamphlets, Discourses, Petitions, all crying out of Persecution, and accusing the Orthodox Presbyterians of Persecution; yea, when for their seditious, tumultuous, libellous scoffing, wicked lying, scandalous reports, books and practices, they have been questioned, there's nothing in their mouths but persecution, and unheard of prosecution of the godly. I am of the minde if any of them should come to bee imprisoned, and hanged, for stealing, killing a godly Presbyterian, plotting against the Parliament and City, in seizing upon their Forts, or some Parliament-men, one or other of them would cry out of perseeution. 2. They agree in their furious outrages and violences against all that oppose their way: Learned men know what Circumcelliones there

* August. lib. 1. contra Parmen. l. 2. de baptismo contra Donatistas, lib. 2. contra Petil.

were among the Donatists, and to what a height they came as * *Augustine* relates; and among the Sectaries, there are outragious furious men, and such that in the Churches have committed many insolencies, assaulted and abused some Ministers in their own houses, and in other places where they have met them: but I must not enlarge. 3. They agree in their high flatteries of themselves and their party, extolling them and crying them up to the Heavens; the Donatists did *oleo adorationum impingnere capita*, as * *Augustine* speakes; and the Sectaries of our times are incomparable flatterers and admirers of their owne party, have written and spoken such praises and flatteries of their side, as have come almost to blasphemy; these phrases are ordinary, as precious men as any upon earth, men of a most precious anointing, none since the Apostles times like them for gifts and abilities; yea, some have not sticked to say, they were beyond the Apostles, and if Jesus Christ himselfe were on earth he could hardly preach better, that they lead as holy lives as Saints and Angells in Heaven. 4. In their great partiality, practising that themselves which they condemne in others.* *Augustine* shewes this in many places of the Donatists: I could give many instances, of our Sectaries in this kinde, crying out of preaching and printing by the Orthodox against them, and yet preaching and printing all kind of things against them; speaking against petitioning the Parliament, or interposing in any thing before them by way of Petition, or having meetings for that end, (as you may find in some of the News bookes the pensioners of the Sectaries,) and yet themselves in a disorderly tumultuous way, being but private particular persons (neither bodies, nor societies representative, nor reall) have had many strange meetings, and drawn up Petitions with clauses and passages medling with the affaires of Parliament, in a kinde charging them, and taking cognizance of things of a high nature done in Parliament, before the time they ought, with many such like: but I take off my hand. 5. * In their appealing from Ecclesiasticall Judges to the temporall: So the Sectaries, from Classes and Synods to the Parliament, or some temporall Judges appointed by them. 6. In their unwillingnesse to have their actions or writings examined by anie judicious learned men, but keeping things in the darke. *Epiphanius* resembles Sectaries to a Moule, a feeble creature that doth much hurt by keeping under ground, but if once above ground, then 'tis contemptible and easily taken: Some of the Sectaries have been provoked enough to set down what they would have, both

* Auguſt. contra Parmen, contra litetas Petillian.

*Auguſt. contra Petilian.

* Auguſt. lib. 1. contra Parmen.

*Auguſt. contra Parmen
* Auguſt. contra literas Petil.

both by earneſt intreaties from beyond ſeas, and at home, by commands in a kind, by upbraidings for not doing it, and yet to this day they cannot be brought to it; and I judge 'tis for theſe Reaſons: 1. Becauſe they cannot well agree among themſelves of any ſyſtem or body. 2. Becauſe they know not how long they ſhall be of this mind, nor how much further yet they may go. 3. Becauſe what they ſet downe may offend manie of their owne party, and looſen all the reſt of the ſects from them. 4. Becauſe ſome Grandees, and Perſons of note (who are gone further,) will not be well pleaſed at it. 5 Becauſe when once given under their hands, and that after ſo long expectation, it will be judged by all rationall men their utmoſt ſtrength (which if it ſhould have anſwer upon anſwer, as no doubt it will) and the weakneſſe of it diſcovered and laid bare, they are loſt among manie, and will ſuffer exceedingly in the eſteem of all intelligent unprejudiced men, whereas now by being ſilent, they bare the world in hand, as if they had ſome great matter of ſtrength; manie before they ſpeake and utter themſelves are thought to bee wiſe, and to have much in them, who when they have once ſpoken, are eaſily ſeene thorow. 7. In their quoting Authours for them, who are acknowledged for the main to be profeſſedly againſt them; and in their quoting pieces of Authours, and not the whole, leaving the latter part which would explain their meaning; thus the Donatiſts did * *Cyprian*, and yet he was much againſt them as he profeſſes; and ſo *Auguſtine* complains of the Donatiſts, *integrum non allegarunt Scripturas*; thus the Author of *Sions Prerogative Royall*, quotes many Presbyrians for ſeverall things, who profeſſedly were of another way; and one Mr. *E.* (as the Reader may obſerve in an Extract of one of the printed Letters) quotes the Churches of *France*, *Scotland*, &c. for the Independent way, who are knowne to be profeſſedly againſt it: and ſo * the Author of *The bounds of libertie of Conſc.* quotes the *Leydenſes* [a] Profeſſ. for him, who profeſſedly ſpeak againſt it, and in [b] one ſentence hee leaves out ſome three times words all of them belonging to one ſentence, which would ſhew the ſenſe of thoſe learned men to be againſt him (as notorious a falſification as I think is to be found in any Papiſt) and ſo Mr. *John Goodwin* in his point of Juſtification quotes *Calvin*, *Bucer*, and others, who are knowne *ex profeſſo*, [a] to be of another judgement; and hee quotes [b] my *Antapologie* with other Authors, to juſtifie his opinion, when as I have profeſſedly at large

Vide Lit. Guil. Apoll. & Reſponſ.

* Lib. 1. de Bapt. contra Donat. lib. 2. de baptiſt.

* *Book intit.* The ancient bounds or lib. of Conſc.

[a] *Title page.*

[b] Synopſis purior. Theolog. diſput. de Magiſt. 50. Sect. 59, 60.

[a] Vide *M.* Rob. *anſw. to M.* Good. *Doct. of juſtif. cleared*, pag. 75, p. 110.

[b] Vide *M.* Prynns *Truth*

ſpoken

triumphing over falſhood, pag. 111.

The firſt you anſwere is Mr. Edwards, *who maintains point blanck againſt you thorowout his Treatiſe.*

[a] *Good* Innocencies triumph. *Out of my* Antapol. 169. The powver of the Magiſtrate, by vvhich hee punisheth ſin, doth not ſubſerve to the kingdome of Chriſt the Mediatour; *Hee leaves out that which follows in the ſame ſentence, there being no full point*, that he may apply efficaciouſly to the elect, ἀποτελέσματα of the Propheticall and Prieſtly office of Chriſt; hee doth not affect the invvard man and conſcience vvith ſpirituall punishment, &c.

ſpoken againſt what he maintains; and among other places which he perverts, I ſhall name one, where he cites the former part of the ſentence, leaving out the latter, which had hee but named, would have been an evident confutation of him, dealing juſt with me as the Devill did by Chriſt[a], *Pſal.* 91 6. leaving out the laſt part, *to keep thee in all thy wayes.* 2 The Sectaries and the Jeſuites agree in many things. 1 As the Jeſuites are famous for ſending out Emiſſaries into ſeverall Countries to corrupt, not contenting themſelves to do miſchiefe at home; ſo do our Sectaries ſend forth their members into all Counties and places of this Kingdome, they lay hands upon them, and ſend them as a Church act to preach ſuch and ſuch errours, to rebaptize, *&c.* 2 The Jeſuites have their *piæ fraudes*, holy deceits for the propagating of their cauſe, fictions, made things to deceive the people; ſo have our Sectaries many for the ſpreading of their partie. 3 The Jeſuites inſinuating themſelves, get into great Noblemens houſes and acquaintance, into great Ladies and Gentlewomens, and into Princes Courts and Houſes, and follow State matters, meet to contrive and conſult, not preaching too much, nor following their ſtudies too hard; ſo do many of our Sectaries get into acquaintance and favour with great Noblemen, Parliament-men, ſollicite, follow them, work by the great Ladies and Gentlewomen, conſult and debate of matters Civill, *&c.* 4 The Jeſuites are full of equivocations, mentall reſervations, ſay one thing, but meane another, ſpeak things in a ſenſe of their own, different from what it is in the common acception, ſo are our Sectaries. 5 The Jeſuites have alwayes one plot or other, never give out, are working active men, if croſſed in one, then are trying in another, and have many irons in the fire at once, that if one do not take, another may, nothing diſcourages them, but on they go; ſo it is with the Sectaries of our time, active nimble men, reſtleſſe ſpirits, never without plots and fine deſignes, with child of many at once, that if ſome miſ-carrie, yet others may bring forth. 6 The Jeſuites will work and act where they are not thought to be, by others, and by inſtruments unſuſpected, not appearing themſelves, but bringing about their ends in ſuch a manner, as a man would never dream of; ſo our Sectaries will not appear themſelves in many things, when yet the hand of *Joab* is all along, but get their work done by others, who alſo draw others to them. 7 The Jeſuits

make

make all things give place to their designes, to advance the Catholike cause, and so they may compasse them; they are not mannerly to stand upon tearms, but will take any person out of the way who stands to hinder them, use severall indirect means to effect what they have plotted, run great ventures and hazards but they will go thorow: so the Sectaries of our times are daring men, will attempt things (a wise man would think) they should be afraid of, will try to break any man, or work him out that stands between them and home, and do things (though otherwise against their principles.)

The Sectaries and the *Netherland* Arminians agree; at first flattered the Magistrates, declyning Synods and Ecclesiasticall Assemblies all they could, and still appealing to the Civill Magistrate, crying up the power of the Civill Magistrate in Ecclesiasticalls, ascribing to the Magistrate the ultimate and highest Jurisdiction and power of giving judgement in matters purely Ecclesiasticall, reasoning, that to the Magistrate alone immediately under Christ did belong the judgement, when controversies of faith did arise in the Church, and they aspersed the Orthodox Ministers for not giving so much: of this the Reader may finde enough in *Voetius* and *Vedelius*; so do our Sectaries, all of them are against Synods, declyning them, manie of them say, they will in all matters of Religion give account to the Parliament, or to any Committee appointed by them; and say, they give more to the Magistrate then the Presbyterians, and in that kinde have odious insinuations to reflect upon Presbyterians. 2. The Arminians at first broached but small and few errours in comparison, but in some yeares time, came to vent all kind of errors almost, Socinian errors, and what not? so our Sectaries at first were more modest, but within these foure yeares, especially these two last, how they have growne, and what they are fallen into, the fore-named Catalogue is sufficient proofe. 3. The Arminians professed reserves, became Scepticks, were against certainty of faith, they came to have (as our Divines have expressed,) a monethly faith, nay an hourely; this they now held, but they know not what they might hold to morrow or the next houre; this principle of uncertainty in matters of Religion the Remonstrants did hold forth, in those times of the troubles of the Churches in the *Netherlands*, that so they might overturn all forms and harmonies; that was one of the sceptickall rules of the Arminians, *Dies diem docet*; so our Sectaries are all for new light and reserves, and multitudes of them are become meer Scepticks and Questionists, and will tell you, this they hold for the present, but know not yet what they may see, *&c.* 4. The

1 The Arminians

Voet select. disput. penes quos sit potestas Ecclesiastica. 1 Thes. 4 Thes. 5 Thes.
Videlius de Episcopat. Constant. magni. pag. 3, 4, 5, 6.

Arminians

Arminians could not be brought to speak out a long while, nor to give what they would have, but hid themselves in doubtfull phrases, and were feared *monstri aliquid alere*: when they stood for and desired a Toleration upon conferences and meetings they were put to it, to give in what they held, and all they held, they were proffered at the conference holden at *Delph* favour and Toleration, if they would give assurance they desired only forbearance in the five Points, but they could not be got to it; so our Sectaries have forborne to this day, notwithstanding all meanes used, to set down this we hold, this we will stick to. 5. The Arminians in those times in the *Low-Countries*, in some Cities and Towns where they had power, persecuted the Orthodox, troubled them much; so do our Sectaries in Towns or places where they have power, persecute godly Orthodox men, especially if zealous against the Sects: O how have some Sectaries vexed, plagued and troubled many godly Ministers and people severall waies! of which more under their particular policies, & factious practices. 6. The Arminians, had well nigh undone the *Netherlands*, and brought all to confusion, & had not the old Prince of *Orange* been stout and wise, even doing something beyond the ordinarie way of his power; and upon the Synod of *Dort* determining the Magistrate added the civill sanction, and used coercive power, that Countrey had been lost; so Sectaries have by their errours, divisions and factions they have made among us, hazarded all, and if God do not wonderfully put in, and be mercifull to us, their waies and courses will undo us all. 7. The *Netherland* Arminians would be Remonstrants, did write against, complaine of the Synod of *Dort*, that they could not have their liberty, were not well dealt with, could not have so faire a hearing; how many books were written, how many aspersions were cast upon the Synod? And have not, and do not our Sectaries write against the Assembly? complain by word of mouth? are not their mouthes full of such speeches? They cannot be heard, They have not had liberty to bring in their Questions, *&c.* Is it not remarkable, that the Pamphlet, or rather Libell against the Assembly, put forth by stealth, is entituled, *A Remonstrance of the Dissenting Brethren*? so that they are the English Remonstrants. 8 The *Netherland* Arminians when once the Magistrate did effectually set to back the Synod of *Dort*, and were against them, then they writ books in a far other stile, and that power which before they so liberally measured out to them, they did not a little limit and contract, denying the Magistrate had any power over private meetings; so our Sectaries, if once the Magistrates come to suppresse their errours and false Doctrines, and their private meetings, we shall see how they will change their stile; nay, have wee not

Vide Voet. Thes. 2. de Potest. Eccles. & Vedel. de Episcop. Const. magi.

not too much experience, how but upon votes for Government, and but upon the preparative Orders for setling Church-Government, upon the overtures of it this last summer, when the Order came of casting this City into Classes and a Province, and an Order for choosing tryers of Elders, what passages had we in Sermons, Prayers of some of the Sectaries; as among many to give two onely, on the day of Thanksgiving for taking *Sherborne* castle, a Sectary preached this, That the Parliament was making of Lawes against the Saints, and that he was not afraid to speake, because he was not afraid to suffer. And others preached of the great persecution that was coming; and how the Bishops tyrannie would be nothing to the Presbyterians, their finger would be heavier then the Bishops loynes, or words to that purpose. The Sectaries and the Bishops, with that Court party agree: 1. The Bishops and the Court party would bring off one way or other, by Letters written from great friends at Court, by appearing for them, by removing to some other place the businesse by finding out one device or another, deluding the parties who prosecuted and troubled them, all those of their party that were active and able; who by vertue of the Lawes, conscience, and courage, some men in place were questioned and indangered, for preaching some Doctrines of Poperie and Arminianisme, *&c.* or for some practices not legall, of which many examples were in the former time, fetching them out of the hands of Orthodox men who had power; sending Warrants for discharge of Priests, Jesuites, *&c.* and now all *England* over generally, the Sectaries for anie of their partie that are questioned, either for preaching false doctrines, or for speaking unjustifiable words, or for other misdemeanours, do use all waies to bring them off; they will use meanes to remove them from one Committee to another, where they are stronger, they will get Letters writ on their behalfe, they will work things so, as by delayes one way or another the Sectaries shall escape, as much as ever the Jesuits, Priests, Arminians, Innovators did heretofore. 2. The Bishops and Court party would prefer none but their party, kept out all men from all places in Church and Common-wealth, though never so deserving, especially if zealous, or had anie great parts to stand for the truth, and they would prefer their own partie though never so unworthy, though little to commend them; and so the Sectaries, in all places where they have power, bring in Sectaries though otherwise unfit, into offices and places, though dishoneſt and scandalous, and set themselves with all the industry and cunning that may be to keep out godly conscientious men that are against the Sects, though the

Post habitam Synodum Dordraicam etiam libelli longè aliorum stilo scripti sunt, quin' & potestatem hanc non parum limitant ac contrahunt, quam tamen tam liberaliter ante hac admensi erant.

publike suffer never so much for the want of them. 3. The Bishops and Court-party did set themselves to worme out (that being the Archbishops phrase) all godly, zealous, able men out of places, and would by one means or device watching them, cast them out quite, or so hamper and vex them, that they were weary of their lives and places; so doe our Sectaries make it their study, to remove, worme by degrees out of places upon one pretence or other, when they cannot doe it otherwise active Presbyterians, of which we have too manie instances, and set themselves to vex them, by over-rating in Townes where they have place, by bringing them into Haberdashers Hall, by putting in Articles against them which they cannot prove, and so putting them to chargeable journeyes and expences, with abundance of such. 4. The Bishops and the Court-party to bring about their ends, would bring matters to such a condition, and such a necessitie, and then would make those necessities, that condition of affaires, as a ground of such and such following actions, pleading the necessities and the condition of the times as their warrant; so our Sectaries doe in many cases, they have by their policies and wayes hindred the setling of Church-Government all this while, and they plead the long delay of setling it, as a ground to justifie their gathering Churches, saying, how manie yeares would you have us to stay? when as in the Assembly, Citie, in all places, by all meanes where they have anie interest, they retard the work; and so if meanes be used by Petitioning the Parliament to settle Church-Government, and to suppresse the great errours, then some of the Sectaries say and give out, The Army will be offended, when as many of the Sectaries have used all meanes, and do still, to bring things to that passe, that we might have an Armie under the commands, and in the hands of the Sectaries, though (blessed be God) we have a Noble Generall free from sectarisme and not above one in six in the Armie that way tainted. 4. The Prelaticall faction and that Court-partie were great Innovatours, given to change, running from one opinion to another, being Arminians as well as Popish, yea some of them Socinians, and countenancing such, and were everie day inventing some new matter in worship, adding this ceremonie and the other, putting downe some part of worships, and altering them by substituting other; as in putting down singing of Psalmes in some Churches, and having Hymnes; in putting downe all conceived Prayer, and commanding bidding of Prayer, with a multitude of such like: so our Sectaries are great Innovatours as changeable as the Moon, bringing into their Churches new opinions daily, new practices, taking

These things I speake not of all the bishops that were, nor of all men that were of that judgement, there being some Orthodox, learned, painfull, pious men, that approved not those wayes, but of the Faction.

taking away the old uſed in all Reformed Churches, and ſubſtituting new; taking away of ſinging of Pſalms, and pleading for hymnes of their own making; bringing in anoynting with oyl, bringing in their laying on of hands to give the Holy Ghoſt, with ſeverall other ſtrange wayes and practices, which the Reader ſhall find in this following diſcourſe, among the narrations of paſſages and ſtories. 5 The Prelaticall faction and that Court-Clergie were daring bold men, that durſt venture almoſt upon any thing, upon counſelling to prorogue and break up Parliaments in times of danger and diſtraction, upon putting men out of offices and places that were not for their turne, and to bring in others calculated for their Meridian, upon corrupting Religion and Lawes at once, breaking in both upon the Truth and the libertie of the Subject at the ſame time, upon any thing or perſon that ſtood in their way: So our Sectaries, many of them are daring men, have attempted and been upon high buſineſſes, about counſelling and drawing up Petitions for adjourning (as they call it) the Aſſembly, in a time when the diſtractions of this Church are ſo infinite, and things ſo unſetled; as alſo have inſerted ſtrange paſſages into other Petitions, which yet have not been preſented, others of the company oppoſing them; with ſeverall other particulars, which would be too large now to relate; in one word, there is almoſt nothing which they have not and dare not venture on, that ſtands in their light, and in the way of their deſignes; and I may ſay of many of the Sectaries (for I do not mean all, as I have ſaid before, ſo I ſay again, there are ſome good ſouls meerly ſeduced, who are not of the Faction) they have overpaſſed the deeds of the wicked, not only walked after their wayes, nor done after their abominations, but have corrupted themſelves more than they; juſtified the Biſhops and their Faction, by falling into thoſe opinions, and doing thoſe actions in an high, bold, and open way, which that Faction never durſt do for feare of the people. Next, the preſent Malignants and the Sectaries agree in the generall thus, that thorowout the Kingdome, it is now notorious, that the greateſt Malignants and Sectaries hold together, and vote together againſt the Preſbyterians and the Reformation, in all places and upon all buſineſſes, of which there are many examples in the choyce of Burgeſſes for Parliament, in the Petition preſented in *London*, at the choyce of the new Common-Councell, the grandeſt Malignants and the Independents joyned together to oppoſe; and in ſome Committees, where men of both theſe ſorts are, it is obſerved alſo: but to come to ſome particulars; The parallel between the preſent Malignants and our grand Sectaries, ſtands in theſe; 1 The Malignants have oppoſed the proceedings of Parliament, by preaching and writing books againſt them, reviling the Houſes, eſpecially the Houſe of Commons, and many

particular worthy Members by name, ſpeaking againſt their Ordinances, conſtitutions, as Covenant, Directorie, Ordination, againſt their Power and Priviledges; we know what *Aulicus* that grand Malignant hath done, and how manie books both from *Oxford* and here at *London* hath been by the malignant partie printed and vented: ſo alſo have manie Sectaries, and here it would fill a great book, to bring into one all the ſpeeches, with the paſſages in Petitions, Sermons, Prayers, printed books, that have been vented againſt the Parliament, and particular Worthy Members of both Houſes, their Power and Power and Priviledges, with their Ordinances and Orders, in reference to matters of Religion, as the Nationall Covenant, Directorie, Ordinance againſt mens preaching out of Office, the Monethly Faſt, the Ordinance for Tithes, the Orders and Directions about Claſſes, and chuſing Elders; in which Sermons, printed Books, Diſcourſes, Petitions, and other carriages of the Sectaries, there have been more things vented diſtructive to the verie power and nature of Parliaments, undermining the verie root and foundation, and all their proceedings in reference to matters of Religion, yea of juſtice and civill matters, then ever have been by all the Malignants in *England* as ever I could heare of; witneſſe *Lilburnes* booke, with that lately come forth, call'd *Innocency and Truth juſtified*, all the printed Letters and Papers that were printed upon occaſion of his impriſonment; *Englands Birthright, the Ordinance of Tithes Diſmounted, the Arraignment of Perſecution*, and all his fellowes, as *Martins Eccho*, &c. *Turners Heavenly conference for Sions Saints*, reſembling the *Directory to the golden Calves of* Jeroboam, *and affirming there are untruths, contradictions to the Canonicall Scriptures, errours*, &c. And here I dare be bold to ſay, that here have been greater inſolencies and affronts offered to this Parliament by many of the Sectaries, then ever was to Parliament in *England* by any men who lived within their power: as for inſtance, when *Lilburne* was committed to priſon, and ſuch a Letter was come forth in his name againſt the Parliament, in ſuch an open vile manner, and at ſuch a time, being priſoner, many of the Sectaries of *Southwark* met together, and propounded to chuſe *Lilburne* Burgeſſe for Parliament; and that *Lilburne* after ſo great favour and mercy ſhowne him by the Houſe of Commons, after ſo high an abuſe of the honourable Speaker, the honourable Committee of Examinations, yea and of the whole Houſe, as diſcharging him of his impriſonment, without either acknowledging the juſtice, or petitioning for the mercy of the Houſe of Commons (a favour that I never heard or read of granted to any man before, and that I thought had been a thing impoſſible, even againſt the fundamentall Orders of the Houſe, for a man committed by the Houſe upon far

leſſe

leſſe offences, without petitioning to be ſet free) ſhould yet ſet forth a *book to all the world, juſtifying himſelf in his former waies, and point blank charge the Houſe with being *unjuſtly dealt with in his late impriſonment, impriſoning him contrarie to the knowne and declared Lawes*; yea further, in ſeverall places of his book, after a bold and audacious manner abuſing and bringing in dangerous inſinuations reflecting upon them.

O what unheard of Malignancies are theſe! And ſo Mr. *John Goodwin* in a Sermon hath uttered that againſt the Parliament & the power of it, as opens a gap to all fleighting of their authoritie and power; and I beleeve never was there any ſuch ſpeech from any before himſelfe. 2 The Sectaries and Malignants agree in being bitter enemies of our brethren of *Scotland*, and of their Armies; the Malignants wee know look upon them with an evill eye, as the firſt cauſe of all their miſerie, and cannot give them a good word; and all the world ſees how the Sectaries hate the *Scots*, raiſe and ſpread evill reports upon them, are as thorns in their ſides, heavy enemies, obſtructing them in all places where they have power, deviſing alwaies to be rid of them, and ſtudying what in them lies to make a breach; I could tell the Reader many ſpeeches, ſtories of the Sectaries in this kinde in reference to our Brethren of *Scotland*, but it needs not, for they that run may read it.

3 They.

*Lilb. *Innocency and Truth juſtified, pag.* 37. *I conceive I may juſtly ſay, without breach of their Priviledges, That I have unjuſtly dealt with in my late impriſonment, to be impriſoned ſo contrary to the known and declared Lawes, I have been without either cauſe ſhowne or a legall Triall.* Vide *pag.* 71. *p.* 75. *But you will ſay, the Houſe of Commons is not at leiſure, by reaſon of the publike: I anſwer, leſſe then an houres time will ſerve my turne in this particular, and it is very ſtrange, in five yeares ſpace, ſo much time cannot be found from the publike to tranſmit my buſineſſe; ſure I am they can finde time enough to ſettle great and rich places upon ſome of themſelves, and to enjoy them, notwithſtanding their own Ordinance to the contrary: yea & I know ſome of them at this day, hath plurality of places, & I ſay the thing I deſire of them, is more juſtly my due then any of their great places are theirs, and therefore I hope they have not had cauſe to be angry with me for craving juſtice at their hands, being it was the end wherefore they were choſen and truſted, and that which they are ſwern to do.* Vide *pag.* 71. *Speaking of ſome paſſages in a Parliam. Declarat. not eaſily to be forgotten by thoſe that made them, if there be any ſparks of honeſty in their hearts.* Pag. 21. *which Warrant and Commitment (though made by a Committee of the Houſe of Commons) is as illegall as all the reſt, and in my apprehenſion againſt the very tenour and the true intent and meaning of the Petition of Right, and expreſly againſt the words of the Statute of the* 42 *of Ed.* 3. *Again pag.* 37. *But I have ſeverall times been impriſoned both by the Committees and by the Vote of the Houſe of Commons it ſelfe, contrary to a knowne Law made this preſent Parliament by themſelves, againſt which there is at preſent no Ordinance publiſhed and declared by them and the Peeres for the cognizance of: Ergo, I ſay they are tied in juſtice, according to the tenour of this Law, to give me reparation againſt thoſe perſons that were chiefe inſtruments, either in Committees, or in the Houſe of Commons it ſelfe, to vote and take away my liberty from me, contrary to this Law: and for my own part I doe expect my reparation for my late cauſeleſſe moleſtations and impriſonments.* Pag. 69 *I ſhall freely declare the maine reaſon which makes me in being true to my liberty and freedome, that in point of honeſty I cannot ſubmit to that Oath, in that I conceive all Lawes and Ordinances in ſuch caſes as this is, ought to be univerſall to binde all, and not ſo reſtrictive as the additionall Ordinance of Accounts is, which exempts Peeres, Members of the Houſe of Commons; for my part I judge my ſelfe as free a man (though otherwiſe I deſire not to make compariſons) as any of them, and I conceive I ought not to be in bondage to any Law or Ordinance that they themſelves will not ſtand to.*

3. They agree in this, rather to have Episcopal Government and a Toleration, then a strict Presbyteriall and thorow Reformation; we all know this would please *Aulicus* and his fellowes, and I thinke I can prove from good hands (and if I should name them, the Sectaries would say so to) that some of the prime Ministers in the way of the Sects have said, That Episcopall Government and a Toleration of their way would give them content. The Malignants and Sectaries agree in Independency, the Malignants now turn Independents, and professe they are for Independency, and for this I could quote severall speeches, and name some malignant Ministers, and others of note who are for Independency against Presbytery; but this is now so commonly known, that *Britanicus* a man who hath done them many good offices, and cryed up several of them, confesses in one of his Pamphlets about a fortnight since, that the Malignants are turned Independents; hardly a Malignant Priest about town, but is for Independency against Presbyterie. Lastly, The Sectaries agree with *Julian* the Apostata and some other enemies of Christians in these four things. 1. *Julian* was a great scoffer at the Scriptures, Christ and Christian Religion, as Eccles. stories mention; and manie of the Sectaries of our time, are fearfull scoffers and mockers at all things that are good, Scriptures, Trinitie, Christ, Ministery, Ordinances, what not? there was never a greater generation of scoffers at Religion then many of the Sectaries of our times, witnesse manie printed books, as *Arraignment of Persecution*, and his fellowes, the *Ordinance of Tithes Dismounted*, besides manie scoffing bookes against the Presbyteriall Government, as the two Brethrens MS. with others of that kinde. 2. [a] *Julian* was a great enemy to the learning of Christians, used all means to overthrow learning; so do manie Sectaries in our time. 3. He attempted to get the *Militia* out of the hands of the Orthodox Christians, as *Theodoret* in his Eccles. Historie relateth: and the Sectaries have and do use all meanes within their power to get the *Militia* out of the hands of the Orthodox into their hands solely, of which I could tell tales. 4 [b] *Julian* was the great patron of Toleration for all Sects, Donatists, Arians, Eunomians, he was the great man for *libertas perditionis*

[a] Theodoret. Hist. Eccles. *lib.* 3. *cap.* 7. Iulianus primum vetuit, ne Galilæi (sic enim fidei Seruatoris nostri consecratos nuncupabat) Poeticam, Rhetoricam, aut Philosophicam discerent. Nam nostris ipsorum, in juit, pennis, ut est in proverbio, percellimur: siquidem nostrorum scriptorum præsidiis muniti, contra nos bellum suscipiunt. Postea etiam aliam tulit legem, qua mandavit, ut omnes Galilæi, id est, Christiani, è militia pellerentur.

[b] Iulian *the Apostata therefore granted a Toleration of the liberty of perdition* (as Austin calls it) *because he did hope by that meanes to destroy Christian Religion*, August Epist. 165. Iulianus, inquit, desertor Christi, & inimicus, hæreticis libertatem perditionis permisit, et tunc Basilicas hæreticis reddidit, quando templa Dæmoniis: eo modo putans Christianum nomen posse perire deterius ipsi veritate Ecclesiæ de qua lapsi fuerat invideret, et sacrilegas dissensiones liberas esse permitteret. Prateolus Elench. Hæretic. *pag.* 247. Iulianus Arrianæ authorem et ducem hæresis Eunomii, et Constantii sententia damnatum, et in vilium actum, perquam benignis literis revoca-

ditionis (as *Auguſtine* calls it) the Donatiſts fled to him, hee gave them publike liberty of Churches, hee called backe from baniſhment *Ætius* the great leader of the Eunomian hereſie, and whether all the ſects are not agreed with him in that, as alſo with *Valens* another wicked Emperour, who was for Toleration of all but the Orthodox, I leave to their own conſciences to determine.

vit, et publica vectura reduxit: Epiſcopos ſub Conſtantio exilio mulctatos revocavit, et in urbes ſuas redire permiſit. Atque id ille non miſericordia fecit, ſicut colligere eſt, ſed ut Epiſcopos inter ſe committens ad inteſtinum armaret bellum, et ſuis ipſa diſſidiis Eccleſia labefactaretur. c *The Emperour* Valens *did grant freedome of Religion to all hereticks, yea and Heathens, but was a great enemy to the Orthodox* Theodoret. Hiſt. Eccleſ *lib.*4 *cap.*22. Valens impunitatem conceſsit Gentilibus, Judæis, et aliis quibuſque qui nomen Chriſtianum ſibi aſſumentes doctrinam Evangelio repugnantem prædicabant: Solus autem Apoſtolicæ doctrinæ propugnatoribus tyrannus iſte ſe hoſtem præbuit.

And as I have made a Parallel between the Sectaries of our time, and the Donatiſts, Jeſuits, *&c.* ſo I might now at large ſhow in all the fore-named particulars an Antitheſis and Diſſimilitude betweene the godly Orthodox Presbyterians, and the Donatiſts, Jeſuits, Arminians, Prelates, *&c.* but I dare not enter into it for feare my book be too voluminous, having already exceeded that proportion which I at firſt intended when I began it; all I ſhall do then in point of parallel, is but to hint a few things (which I deſire the Reader well to obſerve) of the difference in the carriage and behaviour theſe foure yeares laſt paſt all along of the Presbyterians both to the Honourable Houſes, and the Sectaries; and of the Sectaries to the Parliament and the Presbyterians; and for the truth of what I ſay, I dare appeal to all the world, yea and to the conſciences of many ſectaries themſelves. Though the Presbyterian party from the beginning of the differences between the King and Parliament, among thoſe who profeſſe to ſtand for Reformation and for the Parliament hath been, and ſtill is (without all compare) the greater part of both Kingdomes, the body of both Aſſemblies and Miniſters, the body of the people in Cities and Countries (eſpecially of perſons eminent in place and quality) yea, and the Parliaments too, (of the Parliament of *Scotland* theres no queſtion;) the Parliament of *England* alſo, after advice had with the Aſſembly, hath declared for Presbytery, having voted and formed into Orders, Directions, and Ordinances, ſeverall parts and pieces of Presbyteriall Government; yet for all this have not the Presbyterians taken upon them to ſet up the Government in that manner and way as they conceive and judge to be moſt agreeable to the word, drawing in the people with them, but have waited upon the Parliament all this while for the ſetling of the Church, addreſſing themſelves in moſt humble manner, by way of petitioning, and that both Aſſembly, Court of Common Councell, Miniſters, people; and when ſometimes their hopes have been deferred beyond all expectation, and

have

have met with ſome diſappointments and diſcouragements in their Petitions, about ſetling the Church, as by a vote paſſed againſt one Petition before it was preſented, as ſmall thanks given for another, and little reſpect ſhewed to a third; beſides the Sectaries inſulting over them and their Petitions, branding them in Pulpits, in the weekly News-books, and in their daily diſcourſes, notwithſtanding what ever they might conceive of neglects and hard uſage on the one hand, and of great abuſe of them by the Sectaries on the other hand, yet they have taken all patiently, waiting ſtill, petitioning ſtill in all humble and thankfull manner, forbearing to print what was preſented (though there was no Order nor command againſt it) out of their tender reſpect of giving any offence, or diſpleaſing the Parliament (though in the meane time they ſuffered much by miſ-reports of their proceedings, both for matter and manner:) The Presbyterian partie (though the Aſſembly of Divines, the repreſentative body of the Citie, the Court of Common-Councell, the Miniſterie of the Kingdome, thouſands and ten thouſands of godly well affected perſons, the Kingdome of *Scotland*, yea all the Reformed Churches own that way,) hath not upon the fore-named things and others (as the not giving leave upon a Petition to print an Anſwer to the Remonſtrance of the Independents, in which the Aſſembly is extremely wronged) broke out either againſt the Parliament, ſaying they will fight no longer, *&c.* ſpeaking their pleaſure of them, drawing up all their grievances to a head, and ſetting them forth in print; or againſt particular Members, falling upon them by name, making them to be knowne to the world, whom they conceive and have been informed of, to be the great hinderers of their deſires, and ſticklers againſt them; but even as becomes Chriſtians have taken all patiently, waiting upon God and the Parliament. And as the carriage of the Presbyterian hath been thus in all humble dutie and high reſpect to the Houſes of Parliament, and everie Member in their places (for I have not yet heard of any Presbyterian that hath ſingled out any one Member by name, to abuſe him in print, as ſome Sectaries have done, both particular Members, and the whole Houſe of Commons) ſo hath it been with all love, brotherly kindneſſe, tenderneſſe, reſpect and forbearance to the Sectaries; and conſidering that the Presbyterians were, as I have ſhewed before, both of the Miniſters and people ſtanding for Reformation, the body of both Kingdomes, having the command and power of the pulpits, ſo great an intereſt in the people, *&c.* their love and forbearance to the Sectaries hath been admirable; when the Independents were but few, and other Sectaries a ſmall number, in the firſt and ſecond yeare of this Parliament, ſome halfe a ſcore or dozen Miniſters, three or foure hundred people, the Presbyterians gave them the right hand of fellowſhip, admitted them to their meetings,

tings, opened their pulpit doores, unto them, ſhewed all brotherly reſpect of love and kindneſſe to them, even more then to moſt of their own way condeſcending to ſuch a motion, as to forbeare preaching and printing againſt their opinions and way, making them (who were ſo ſmall and inconſiderable a party) as it were an equall partie, putting them into the balance with themſelves; they appeared not to hinder their being choſen to bee generall Lecturers, for this City in ſeverall great Churches: and as at firſt, ſo all along they have been tender and reſpectfull of them in Aſſembly, City, and in all caſes, ſuffering them to grow up to thouſands; and notwithſtanding breach of agreements, drawing away their people, preaching againſt them in their own Pulpits, many high and ſtrange carriages, yet ſtill uſing all faireneſſe and love, hoping by brotherly kindneſſe, forbearance and a thorow Reformation in the Church, (wherein they have been willing upon all occaſions to gratifie and have reſpect to their conſciences) at laſt to have gained them. ☞ O the faithfulneſſe, dutifulneſſe, patience, long-ſuffering, forbearance of the Presbyterians; their dutifulneſſe, and patience in waiting upon the Parliament; their faithfulneſſe in not abating in their zeale and reſpects to them; O their love, kindneſſe and tenderneſſe to the Independents, yea to other Sectaries alſo who have had ſomething of Chriſt and grace in them, and have not fallen into errours and blaſphemies, razing the foundation. But now on the other hand the Sectaries (though a contemptible number, and not to be named at the ſame time with the Presbyterians) have not waited upon the Parliament and Aſſembly for the Reformation, but preached againſt it, and ſtirred up the people to imbody themſelves, and to joyne in Church fellowſhip, gathering Churches, ſetting up Independent Government, rebaptizing and dipping many hundreds; and upon any thing that hath been voted by the Aſſembly, Parliament, that hath croſſed them (though alas, few Orders or Ordinances which have reference to the Sectarries, or are againſt their minds, have little life in them, or are put into execution; witneſſe that Ordinance againſt mens preaching who are not ordained Miniſters, witneſſe that Ordinance about Printing, *cum multis aliis*, Lay-men never preaching ſo much, nor ſo openly as ſince the Ordinance, and all kind of erroneous wicked books printed, diſperſed as much as before, they have put forth books againſt the Parliament, Aſſembly, preached againſt them, and their proceedings, the Directorie, Ordinance againſt preaching of perſons not Ordained, *&c.* talked their pleaſure, that they would lay down Arms, that the King would give them a Toleration, that theſe proceedings would diſcourage the Army, and ſuch like; they have not forborn printing of Anſwers to books, Petitions, paſſages in Letters, or other things which

might make for their cauſe, becauſe the Parliament did not like them, or had forbid them, there's nothing that may make for the furthering of their way, but they do it, Parliament, Aſſembly, Citie, Kingdome ſay what they will to the contrarie. And as their carriage hath been thus to the Parliament, ſo they have and do all kind of wayes within their power, wrong and abuſe the godly Orthodox Miniſters and people, vilifying, ſleighting, and ſcorning them, raiſing up all kinds of evill reports, and caſting reproaches on them, requiting them for all their love and kindneſſe, with preaching againſt them in their owne pulpits, ſtealing away their people from them, labouring by all means, in places where they have any power or intereſt, to keep good Miniſters out of ſuch Churches, and Presbyterians out of all offices and employments; yea, in many places where they have power, they ſtudy and watch to throw out by one wile or other, godly Miniſters who are againſt their way, detaining their dues, vexing of them, and making their lives bitter unto them, domineering and abuſing the godly Orthodox partie, yea, uſing all policie and induſtrie to get themſelves into all chiefe places of power and command, that ſo they may trample upon and cruſh them. O had the Sectaries been in the place of the Presbyterians, and the Presbyterians in theirs, and they ſo dealt with by the Presbyterians, as the Presbyterians have been by them, I know what they muſt have expected from them: I dare appeale to everie ordinarie common underſtanding, yea, to the conſcience of the Sectaries themſelves, whether if they had had the Parliaments of both Kingdomes, the Aſſemblies and Miniſters, the Churches and Pulpits, the repreſentative body of this Citie; and the people and wee had been as few as they were in the three firſt yeares of the Parliament, would they have ſuffered us to preach in their owne Churches againſt them and their way, to have from time to time confuted their Doctrine, to have preached up another Government and way, againſt what the Parliament had voted and was a ſetling, to have enjoyed ſpeciall Lectures in principall places, to promote a way contrarie to theirs, to have drawne away their people and maintenance from them, to have fallen upon the practice of ſetting up Prebyteriall Churches and Government, Claſſicall, Synodicall, in Citie, Countrey, to have printed freely againſt their way, and uſed all meanes to have rendred them odious among the people, would they have ſate ſtill, and gone without places and offices of honour, power, profit, and ſuffered the Presbyterians a ſmall partie, to get into Court, Armies, Committees, *&c.* to increaſe to ſuch a number, ſuch a ſtrength and head, as to poſſeſſe moſt places of command in the field, and in the ſtrongeſt Garriſons and Forts? as alſo Civill offices both of power and profit, yea, to have a pluralitie of places and offices? Would the Sectaries,

ries, if they had been two * powerfull Armies, consisting of Commanders and Souldiers for their way, under Generals after their owne heart, have born those things at the hands of Presbyterians, which Presbyterians have done from them? O no, they would never have endured the hundredth part of those wrongs, discouragements, injuries; had the Assembly consisted of Independents, excepting a matter of eight or nine Presbyterians, would they have endured that, and put up that from the Presbyterian partie, as the Assembly hath done from the Independent? suffered them to spin out time so long, to speak those things in the Assembly some of them have; and in stead of bringing in (according to Order) the whole frame of their judgements concerning Church-government in a body, with their grounds and reasons, to bring in a Remonstrance, casting dirt upon them and their proceedings? Would they in *New-England* endure one or more Presbyterians to live among them, and to go up and downe their Countrey, and in chiefe Towns and places to preach against, cry downe their Churches and Church-government, and to extoll and cry up a contrarie way, as Mr. *Peters* and others do here? For mine owne part I am confidently perswaded, and so I beleeve are all wise men that have observed the waies of the Sectaries, that if they had been in the place of the Presbyterians, having had their power, number, authoritie, and the Presbyterians had been a small number as they were, and should have offered to have done but the twentieth part of that in preaching, writing, *&c.* against them, which the Sectaries have done against the Presbyterians, they would have trod them downe as mire in the street, casting them out with scorn before this time of day, not have suffered a Presbyterian to preach among us, or to have been in any place or office, militarie or civill, but all would have been shut up in prisons, banished, or else hiding themselves in holes and corners: many godly persons in some places having much ado now to hold up their heads, to live by them, to preach quietly, to go safely in the streets, and to be quiet in their houses. And for conclusion of the differerence in the carriage and behaviour of the Presbyterians and the Sectaries, the righteous Lord judge between them, and recompence to the Presbyterians according to their kindnesse, love, peaceablenesse, forbearance and righteousnesse; and the Lord forgive the Sectaries, and turn their hearts, and cause their folly, insolencies, unrighteousnesse, and unjust dealings with their brethren, to be so manifest to themselves and all men, as they may proceed no further.

* *The Sectaries, though they make but a fifth or sixth part of the Army, and the noble Generall who commands all, free from any touch of Sectarisme, yet we see how insolent some of them have been of late, bearing themselves upon the army, talking of that upon all occasions of setling Church government, what would they do if they had an army wholly of their own way, and a Commander in chiefe according to their owne hearts?*

Now for the particular practices of the Sectaries they are many, and it would require a Tractate by it ſelfe to ſet them downe; indeed I hardly know any ſtrange practice that hath reference to their wayes, but ſome or other of them are guiltie in one kind or another. Moſt of their practices and wayes may be referred to theſe ten heads; 1 To looſneſſe and libertie in life and converſation. 2 To covetouſneſſe, ambition, and ſelf-ſeeking. 3 To policies and ſubtiltie. 4 To activeneſſe, ſedulitie and nimbleneſſe in the proſecution of their way. 5 To tumultuouſneſſe, diſorder and confuſion. 6 To the diſturbance and overthrow of œconomicall, eccleſiaſticall, and politicall relations and government. 7 To inſolencies, pride, and arrogancie. 8 To acts of immodeſty and incivilitie. 9 To power and will, carrying all before them, and throwing downe all that ſtands in their way. 10 To hypocriſie under pretences of pietie and holineſſe.

Now for the particular practices of the Sectaries, I had drawne up many, to the number of ſeventie, and provided for everie practice inſtances for proofe, and upon ſome of them I could write a large diſcourſe, even a book upon ſeverall of them; as of their behaviour and carriage towards the Parliament, the Kingdome of *Scotland*, the Aſſembly of Divines, the Citie of *London*, the Miniſterie of *England*, yea of all the Reformed Churches, as of their ſeeking and getting into all ſorts of offices and places they are any way capable of (being Sequeſtratours, Collectours, Receivers, Surveyours, Excilers, Cuſtomers, Secretaries, Clerks, *&c.* getting places in Court, great Townes, dwelling in ſequeſtred houſes freely, procuring Arreares, *&c.* not a man almoſt of late coming into any place or office, but an Independent, or Independentiſh, there being no kind or ſort of preferment, employment, place, but ſome or other of that way enjoy) as of their plotting and labouring from the firſt yeare of the wars, to get into their hands the ſword and power of Armes, by having a conſiderable Army, which they might look upon more particularly, as theirs, and of their way, by attempting to remove and heave at many gallant Commanders, to get the command of the ſtrongeſt Garriſons and places, yea to make Townes of conſequence that were no Garriſons to have been Garriſons, as *Yarmouth*; but I am neceſſitated for divers reaſons, to paſſe by wholly for the preſent many of their practices, and others to name only, deſiring the Reader as hee goes along, to ſupply the defect, by calling to mind all particulars he knowes and hath heard of upon the ſeverall heads.

1. *Practice.* They uſe to aſcribe and attribute all the ſucceſſe of things, all that is done in field, at Leaguers, all victories, brave actions, to their partie, crying them up in Pulpits, News-books, conferences, calling them the ſaviours of

of the Kingdomes; and for this purpoſe they have certaine men that are Criers and Trumpetters between the Armie, Citie, and Countrey, who trumpet forth their praiſes, giving them the titles of Terrible, *&c.* a large book would not containe the relation of all the victories, glorious actions, exploits having been given to the Armie called Independent.

2. *Practice.* They give out and boaſt their partie to be more and greater than they are; ſome of them will ſpeak in all places, as if all were theirs, all for them; they have given out, as if Parliament, Armies, Citie of *London*, Countrey, all the godly, wiſe, judicious underſtanding men, were theirs, and will be theirs: yea, that the Aſſembly, the French Churches, the Commiſſioners of the Church of *Scotland* thought well of their way; and ſo of particular perſons that are prime men, they have given out, as if they were, or are coming over to them. Some of them have bragg'd that Sir *Thomas Fairfax*, that valiant victorious Commander in chief of the Parliament Forces began to have ſome glimmering of new light; and I can prove Letters have been written over to ſome of their partie in Holland, that Mr. *Marſhall* was turned Independent; they uſe to boaſt of their friends in the Houſe of Commons, and they will acquaint their friends in the Houſe of Commons; and they brag of a Toleration, giving out their friends in the Houſe of Commons, have ſaid they ſhall have a Toleration; and they boaſt thus to awe perſons, and to make men afraid to ſpeak againſt them, or to oppoſe them; but rather to adhere to them who are ſo powerfull, and have ſo many on their ſide.

A perſon of worth, who was preſent at the opening of the Letters, and named to mee the Gentleman to whom ſuch news was writ told it me.

3. *Practice.* They appropriate to themſelves the name of the godly and well-affected partie, the title of Saints, calling themſelves the Saints, that they only preach Jeſus Chriſt, and though they be Anabaptiſts, Seekers, *&c.* yet they are the Saints: this is common in printed Books, Petitions, Sermons, Diſcourſes; what, ſpeak againſt the Saints? be againſt a Toleration for the Saints? meaning themſelves only.

4. *Practice.* They pretend one thing, when they intend quite another, and it is uſuall for them to pretend the publike good, the benefit of the State, when it is evident they intend their owne intereſt, and ſtrengthen of their partie; they pretend peace, love, forbearing of all names of difference, to make the Presbyterians ſecure, negligent, and to forbeare all means of ſetling things, and yet at the ſame time go quite contrarie, uſing all means and waies for promoting their own partie, as they did after the loſſe of Leiceſter.

5. *Practice.* What themſelves are moſt faultie in, that they will charge upon others, the Presbyterian Miniſters and people, as making diviſions, & wanting

ting love, as breaking the peace, and cauſing miſ-rules, tumults as be guilty of perſecution, when as 'tis evident to all the world, they are moſt faulty in theſe particulars, and in many more, and for the proof of it I could demonſtrate it in a hundred inſtances.

6. *Practice.* They do on purpoſe (having got Churches void) keepe manie Churches without Miniſters, ſeeke out for none, ſtop (all they can) Orthodox Miniſters from coming in, which they do for two reaſons, 1. That ſo they may pay no Tithes: 2. That ſo they may have the liberty of the Pulpits for all kinde of Sectaries, and mechanick preachers, who come from *London*, the Armies, and other places to preach in and corrupt the people, and that the people being as ſheep without a ſhepherd, may be more eaſily now drawne away to error and ſchiſme; and of this practice there are many ſad examples in *Hartfordſhire*, *Bucking*, *Eſſex*, and that in ſome great market-townes, as *Cheſham*, where thouſands of ſouls are.

7. *Practice.* They have laboured and do by all waies to have no Church-Government at all ſetled in this Kingdome, but to keep it out. Or ſecondly, if there muſt be any, yet to have a defective, imperfect looſe Government and Reformation, that may not be able to do the worke, that ſo others may fall off to their way the more; and for proof of this, they have refuſed to joyn for a pure full Reformation in points according to their own principles, that ſo one good might not hinder a greater good (as was expreſſed) and have oppoſed to the utmoſt a thorow Presbyteriall Reformation. 3. They have laboured to get a Toleration granted before the Government be ſetled, to get an exception before the rule was made, and if once they had gotten that, let the Presbyterians get the Government then when they could, and this they ſtirred in, and ſought to effect laſt winter. 4. Seeing they could not do this, but this policy was eſpied, they labour for a Toleration together with a Reformation, that the Church-Government and a Toleration might be borne and brought forth together as twins in one day, and ſo go hand in hand, and this they are labouring for now, the monſter of Toleration conceived in the wombe of the Sectaries long ago, they having growne big with it ever ſince, are now in travell to bring it forth, and till they could be ready and get things fitted for a Toleration, they beſtirred themſelves ſo againſt the *London* Petitions, that of *September*, thoſe of *November*, leſt Government ſhould be ſetled before a Toleration, and therefore one of them ſaid to ſome Citizens, why ſhould you bee ſo haſty for Government, cannot you ſtay awhile? how long ſaid they? To ſpring, ſaid this Sectarie, hoping their toleration buſineſſe would be readie by that.

8. *Practice.* In ſome Pariſh-Churches where the Sectaries are put in, they

they have put downe all singing of Psalms, as at *Elsly* in *Cambr.* sh. *Alberie* in *Hartford*-shire, and will not suffer the Parishes to enjoy any singing of Psalms; and in other places, they begin to put down all Prayer in the publike Assemblies, and to say there must be onely discourfing and preaching; and in places where they cannot prevaile to shut out singing of Psalmes, they in a contemptuous manner clap on their hats, in the time of singing of Psalms, and having been pull'd off, put them on again; yea in prayer also many of them keep on hats.

9. *Practice.* They send forth into severall Counties of this Kingdome, from their Churches in *London*, as Church-acts, severall Emissaries members of their Churches, to preach and spread their errours, to dip, to gather and settle Churches; they are not content with their owne meetings on Lords-daies, week-daies, keeping constant Lectures in set places, for all to come to that will, thereby poisoning many in the City, but they endeavour the leavening of all the Counties, as I might give instances of *Lam, Kiffin*, with many others sent abroad, yea, of some sent into the North as farre as *York*.

10. They have appointed and kept Disputations from towne to towne in the Countrey, giving out the time, places and questions they will dispute of, as of Pœdobaptisme, the Ministery of the Church of *England, &c.* and agree among themselves that some of them shall seem to be for Pœdobaptisme, and in the disputation 'tis maintained at first eagerly by some of their party against others of them who oppose it; but then after long and great disputation at last they confesse they are by the evidence of truth convinced, and before all the people, give glorie to God that now they see the truth; whereby the people seeing them who pleaded for Pœdobaptisme confessing their errour and yeelding, (they knowing nothing of this precontract and deceit) they also stumble, question and fall; yea, and to spread their errours the more in some great towne where some of the Sectaries being souldiers have been quartered, they have desired the use of severall houses of persons well-affected, that in the afternoon some Christians might meet to confer together of some points, not contenting themselves to reason in the house where quartered, or in any one house that might be larger to hold many, but to get a new house every day, the more to infect and possesse the people with their waies and Tenets.

11. All things that have fallen out and do in the Kingdomes, of Victories, Losses, Ordinances, Petitions, Actions, Death of particular persons, of all matter in Church, State, Parliament, Assembly, City, they make use of it one way or other to further their designe, and turne it for the further-

ing;

ring of their way, and against the Presbyteriall Government, as the businesse of *Dennington* Castle, as the losse of *Leicester*, upon that framing a Petition to adjourne the Assembly, with other particulars which I cannot now mention.

12. Some of the Sectaries plead miracles, revelations, visions, for their way, and to confirme their doctrine, as some Anabaptists at *Yorke* for their rebaptization, that being baptized in the winter in the river *Ouse* the water was as hot as if it had beene in the midst of summer; as healing the sicke with the anointing of oyle; as giving out, Christ appeared to an Anabaptist, and forbade her to baptize her child, of which the Reader may read more in the second Letter.

13. They are wont upon the coming forth of books against their way, which they see take with wise men, and for which both their opinions and themselves suffer, to give out they shall be answered, and are answering of them, to keep the people in heart till they be forgotten, and the speech of the booke over, of which I could give many instances; and so upon the new Modell (when in stead of bringing that in to the Assembly, they brought in pretended reasons why not) they suffered much in the esteem of all unprejudiced men, speaking they durst bring in none because of the weaknesse of their way; then severall Sectaries gave it out in many places and to many (as I can prove it, and name persons too) that the Modell was a printing, it was certainly in the presse, and all the world should see it.

14. They have done and practised many strange things in reference to baptisme of children, dressing up a Cat like a child for to be baptized, inviting many people both men and women as to baptizing of a child, and then when neighbours were come, having one to preach against baptizing of children; they have baptized many weakly ancient women naked in rivers in winter, whereupon some have sickned and died; they have baptized young maids, Citizens daughters, about one and two a clock in the morning, tempting them out of their fathers houses at midnight to be baptized, the parents being asleep and knowing nothing.

15. They use to give great and glorious names, swelling Titles, to their books they set forth, as, *Innocency and Truth Triumphing together*, as, *Truth gloriously appearing*, &c. as also to their erroneous Doctrines laid down in their books, casting upon Truths of God odious names, as *The storming of Antichrist*, *Discovery of the man of sin*, &c. their books being just like the *Ægyptian* Temples, whose outsides were beautifull and glorious, having the inscription of a Deity upon them, but within nothing but a Crocodile, an Ape, an Onion, or some such vile mean creature.

16. They

16. They are extreamly full of partiality in all their waies, not allowing that to others (though far more considerable for quality, dignity) which themselves ordinarily do, speaking against that in others which they daily practise, of which I will give a few instances; they have cried out in Pulpits, Pamphlets, discourses, of the Citizens, Common Councell, Ministers, for petitioning to settle Government, or humbly representing their desires: O 'tis an interposing, medling, anticipating, and I know not what! when as a few Sectaries, *Lilburne* and his fellowes, can appoint meetings, and give notice to manie to come to them at such times and places, and draw up Petitions, and that strange ones too, medling with manie things before the Houses, and in debate not determined, and against the known Priviledges of the Houses, of which I might give manie instances; as after the losse of *Leicester*, in the meetings of the Sectaries, this was one of the clauses of their Petitions, to name such and such members of the House of Commons to be a Comittee for the raising of the Counties, and appointing Commanders, but opposed by some godly Orthodox Citizens (who saw their drift, and observed well whom they named) as being against the Priviledges of Parliament, for them a few private persons to nominate a Committee of the members of Parliament, as also that the Assembly might be adjourned; thus one of the Pamphlets tells us among his Newes, that inferiour Representatives (which no man of understanding can interpret of anie but the Common-Councell of *London*) must bee wary of medling or interposing by Petitions, or gathering together, but leave all to the Parliament; but now the Sectaries foure or five hundred of them they may meet together, interpose, represent, may speak their pleasures of and arraign the Parliament, Committee of Examinations, M. Speaker, and other Members of the House, as they did after *Lilburns* committing, and the Intelligencer will not discipline them. Again, they may print, preach, speak against Assembly, Ministerie, for Independency, against Presbytery, and what not? and yet if any of them be questioned, or book stopped at presse, 'tis persecution, and they cannot be heard, nor have liberty to speak for their way; whereas the same men use all means and waies against Presbyterians, preaching, printing, yea labouring to hinder their putting forth of Answers and calling in Answers made; yea endeavouring to trouble those who License books against their waies: as for instance, the Assembly being falsly and scandalously dealt with in a Pamphlet intit. *A Copy of a Remonstrance lately delivered in to the Assembly*; the Sectaries have used all their friends to hinder the printing of the Assemblies Answer: so manie of the Sectaries at their meetings drew up a Petition to the House of Commons, to have Mr. *Prynns* and Dr. *Bastwicks* bookes called in, and that House to declare their sense against them, and that no such

Moderate Intellig. Numb. 44. *from* 1 *Jan. to the* 8.

books might be writ againſt the godly well affected partie, under the name of Anabaptiſts, Brownists, Independents, and a large ſchedule was annexed to the Petition, of offenſive paſſages that were in M. *Prynns* and D. *Baſtwicks* book (I think ere long they will dare to petition, that no man ſhall preach againſt an Anabaptiſt, or name a Sectarie, or ſpeake a word for Presbyterie, but themſelves may preach, print, and ſay what they liſt:) And ſo in the caſe of the Letter of the City Miniſters to the Aſſembly againſt Toleration, and in other books; yea, and in Sermons that have been againſt the ſects, they have threatned and endeavoured to trouble and queſtion the Licenſers and Preachers.

17. They are full of plots and projects for their way, and increaſing their party, they have alwaies deſignes on foot, they do nothing, nor propound nothing but theres ſome deſigne or other in it, they are big with many at once, that if one take not another may, if one miſſe they preſently ſtart another, of which I could give manie inſtances, and ſhow how the hand of *Ioab* hath been and is where 'tis little thought; they uſe other men upon other intereſts and ends to do their worke, they have waies collaterelly and indirectly to effect their worke, when it would be marred if they went *in recta linea*: they can and ordinarily do go about to deſtroy buſineſſes they ſeeme to plead for, by propounding and putting upon ways to effect it which they know are not feaſible.

18. They have and do when put upon preſent exigents, yeeld to and forbear things for the preſent, and ſometimes in appearance will ſeeme to go far with you, and are content to loſe the fore-game, that they may play the aftergame better and recover all; they will ſometimes appeare to be yours fully till they have ſerved their turne, giving place for a time, but ſtill waiting opportunities, and working in the mean time all they may, and when they have counterworkt, they will fetch all about again another way, and make void all they ſeem'd to grant you; and of this there are too many examples among the Sectaries, manie of them taking the Nationall Covenant for that inſtant neceſſity, that they might worke ſo as in time to deſtroy the end and intent of it, and yeelding ſome arguments and debates for the preſent, to effect their owne ends afterwards.

19. They have been and are Polupragmaticall, indefatigably active, ſtirring, reſtleſſe night and day, in City, Countrey, in all places having their agents to doe their worke and promote their cauſe: their eyes are intent upon every thing that may make for them or againſt them, and they have a hand in every thing, they are men of a hundred eyes and hands, out-acting, and out-working all the Presbyterians, they deale with this man to take him off, and worke with another to qualifie him; they have got moſt of the weekly writers of Newes to plead their cauſe, commend their perſons, cry up their actions; they have ſent

Emiſſaries

Emiſſaries to ſeverall Countreyes, to preach, carry Letters, deale with perſons for chuſing of Burgeſſes in Parliament for their way, as M. *Peters* and others; they obſerve all mens tempers, humours, and accordingly deale with them all, ſome with offices and places, ſome by holding out principles ſuiting their luſts.

20. They deſperately cenſure and judge all men, both their eſtates and actions, who are not for them, they preſently unſaint them, and men fall from grace *ipſo facto* by preaching or writing bookes againſt their errours, as M. *Prynne*, making him worſe then the late Archbiſhop of *Canterbury*, and ſo one M. *E.* for writing againſt them; they uſe this phraſe (ſometimes accounted a godly man) and of M. *Aſh*, they have not only in *England* laboured to blaſt him by their cenſures and reports, but writ over into *Holland*, that ſince he appeared againſt them, God had evidently blaſted him, and taken away his gifts; and lately upon reports (raiſed by them no doubt) that I was dead (though there was not the leaſt colour for it, not being ſick at all,) they gave it out, it was Gods juſt judgement upon me to cut me off, for preaching and writing againſt the Independents; and at the ſame time they gave out, that M. *Calamy* had broken his arme, and D. *Twiſſe* a dying; O ſaith one of their Doctors of Divinity, you may ſee the juſt hand of God againſt the Presbyterians, M. *Edwards* dead, M. *Calamies* arme broke, and D. *Twiſſe* a dying, ſo that if theſe things had been thus, we may ſee how they would have judged it; and if ſuch things had fallen to ſome of us, which have to many of the ſectaries (which I name not to upbraid them with, but to ſhew them their own folly,) as that by the plague of peſtilence our children two at a time had been taken away, as M. *Goodwins* was upon the making his houſe a meeting for the Sectaries, and ſome of our eyes put out by a Pike in the ſtreet, as one of *Lilburns* was, immediately upon his Letter coming forth againſt M. *Prynne* and the Aſſembly; and our wives ſtark mad, as M. *Peters* wife, wee might have expected as bad bookes written of us, as were written by the Papiſts of *Luther* and *Calvin*.

21. They take upon them more places then they can or do diſcharge, and bear the names of ſome places which they ſeldome officiate, and have laboured to add more places to thoſe they have already, and that both in City and Countrey, ſo that ſome of them beſides their places in the Aſſembly, which they ſeldom attend (eſpecially this laſt yeare) and their private gathered Churches, have divers Lectures and places, beſides their hanging upon great men, to preach before them to ingratiate themſelves, and getting to preach at *White-hall*, S. *Iames*, *Weſtminſter*, and other eminent places, where the great ones, Earles, Lords, and the Grandees of the time reſort; they do not, as wee Miniſters ſit ſtill expecting a call to places, but they are forward men, beſtirring themſelves to attain this place and that, getting ſuch great mens Letters in their behalfe, uſing ſuch Miniſters of note, and other perſons of quality and power in Pariſhes to make way for them

to come in, pretending to preach for nothing, *&c.* and ſtill in all theſe Lectures and preachings, they have an eye to Churches in places moſt convenient for thier ends, as ſo ſituated, ſo capacious, and to times when few or no Lectures elſe are, as on the Lords day in the morning between ſix and ſeven a clocke, all thoſe Lectures at that time of the day from *Stepney* to *Weſtminſter*, they either have poſſeſſion of, or have ſtrongly laboured for them; yea, and to have ſet up others on the Lords dayes in the morning, at *Ludgate*, *Alderſgate*, &c. if by themſelves or all the friends they made, they could have effected it; and ſo the Lords day in the evening, when other Sermons are done, they have gotten that Lecture at the *Three Cranes*; and ſo the Lecture on Munday night, when theres no Lecture elſe, beſides the Expoſition Lectures on week dayes in the ſeverall parts and quarters of this City, and new Lectures in other eminent places of the City, which they have endeavoured to ſet up, if they could have obtained the Miniſters conſents; and in their places they have an eye to good pay, a hundred pound a yeare for preaching once a week in one place, and ſeventy pound *per annum*, for preaching once a fortnight at another, and a peece for a Sermon as ſoone as they have done, and a good ſupper for another, and yet they will have a care to take no more paines then needs muſt, as M. *B.* having a hundred pound *per annum* for preaching at *Cripplegate* on the Lords day in the afternoone, could never be got to give the Pariſh a Sermon now and then on a Faſt day, or a day of Thankſgiving, as a great friend of his in that Pariſh, who knows, told me; beſides I could name others, who will do nothing on the Faſt dayes. They take upon them the names of ſuch Lectures and Churches, as being choſen and nominated to them, but others of their own partie ſupply them, ſomtimes one, and ſomtimes another, they have one Sprig or another, one Emiſſary or other from the Army, one Houſe-bird or other to ſerve the places: It would make a book by it ſelf to relate all particulars in this kind. One man of their way, beſides being a member of the Aſſembly and his a private Church, hath places in *Norwich*, *Yarmouth*, *Fiſhſtreet-hill* in *London*. A ſecond, beſides the Aſſembly, hath places at *Acton* four Lectures at *Weſtminſter*, beſides his intereſt and ſhare in ſome Lectures in *London*. A third hath a place at *Stepney*, *Cripplegate*, *Cornhill*, beſides part of another Lecture, and all reſerves for this Parliament man and the other to ingratiate himſelf with them. A fourth, beſides the Aſſembly, which he ſeldom comes to, and his particular private Church, hath Lectures in *London*, which all the laſt ſummer he ſeldome preached at, not preaching at one of them in the ſpace of three quarters of a year together. And they do not only neglect their Lectures in our Churches, but they take to themſelves more members in their owne Churches then they can preach or look too, for they admit members who live conſtantly many miles from them, here one ten miles off, there another five miles, another ſixteen miles off,

ſome

ſome at *Norwich*, ſome at *Yarmouth*, another forty miles off; every one of their particular Churches is not a Pariſh Church, but a Biſhops Dioceſſe, nay ſome of them are Archbiſhopricks and Provinces, far larger then the Presbyterian Provinces, reaching from *London* to *Dover*, as D. *Holms*, who hath ſeverall members there, going twice or thrice a yeare thither to viſit; and in one of his viſitation Sermons, preaching to his members, prayed God to bleſſe, and remember them who had but a bit once in a quarter or halfe a year. And as this is the practice of the Clergie, ſo the Laity among the Sectaries have plurality of offices and places, ſome have both militarie and civill, others two or three civill offices, and I could name one, who hath ſome five or ſix, beſides his being a Committee-man: In a word, our Sectaries are become Pluraliſts, Non-reſidents, and ſome of them Vbiquitaries, and are well paid for it, as M. *Peters*.

22. They generally walk looſely and at latge, over what they did before they turned Sectaries, and in compariſon of the godly Presbyterians; they do many things under pretence of Chriſtian liberty, which profeſſours heretofore were not wont to do, nor do not, neither durſt they have done, of which I could give many inſtances both in perſons & things; I do not know, nor hear of a Sectary in *England*, that is ſo ſtrict and exact in his life, as he was before, and as thouſands of Presbyterians are; and this is not my obſervation alone, but a general obſervation: many of them play at Cards and Tables, are verie looſe on the Sabbath days, go to Bowls and other ſports on dayes of publike Thankſgiving, as M. *John Goodwine* and ſeverall of his Church, they wear ſtrange long haire, go in ſuch fine faſhionable apparell beyond their places as 'tis a ſhame; they will feaſt, ride journeyes, do ſervile buſineſſes on the Faſt daies, and give their Pariſh Churches no Sermons, no Prayers at all on thoſe daies; they make little conſcience of family duties, they will ſit and tipple, be joviall and merrie together. I could tell true and certaine ſtories of manie Sectaries who were exceeding preciſe and ſtrict before they fell into thoſe waies, but are abominable looſe now; and let but a man turne Sectarie now adaies, and within one half year he is ſo metamorphoſed in apparell, hair, *&c.* as a man hardly knowes him.

23. In all matters and buſineſſes which ſucceed not according to their mind, but croſſe their waies and deſignes as if a choice of perſons they like not be made to places, or if ſuch a thing paſſe and be done that pleaſes them not, they will try all waies poſſible, and caſt about to finde ſome flaws or other, pretend this thing and the other to queſtion the election and make it null, or to obſtruct it; they will put in Articles againſt men choſen, though they cannot prove them; they will pretend ſomthing or other, was omitted, and ſuch a paſſage was illegall, and all to bring to a new election, and then they will worke all kind of waies to effect their deſignes.

24. They

24. They have ſpoken ſtrange and high ſpeeches againſt the ſetling of Presbyteriall Government and the Presbyterians, as one Anabaptiſt of late, That he hoped to ſee Heaven and Earth on fire before Presbyterie ſhould be ſetled; another Sectarie, That it was one of the Articles of his beleefe, that within ſeven yeares there would not ſo much as the name of Presbyterie be heard in England; a third, That hee hoped to ſee the Presbyterie as much trod under foot as the Biſhops were; a fourth, That if the Saints were thus perſecuted, and could not have the libertie of their conſcience, it would come to --- A Gentleman told me, he had heard many Souldiers of a Regiment of Horſe (which I forbeare naming) ſay, That when the Army of Cavaliers was overcome, there would be another Army to overcome, intimating the Presbyterians; and I could relate ſtrange ſpeeches told me by faithfull ear-witneſſes, no ſleight perſons, ſpoken againſt our brethren of Scotland by ſome Sectaries.

25. After they have ſet their hands to papers, as upon agreements in ſuch and ſuch points of difference; as upon the receipts of money, as upon giving in what they deſire, when they think ſuch things may make againſt ſome of them, have uſed means to get thoſe papers back again into their hands, and have come to thoſe that kept them ſome dayes after, pretending they deſired to ſee them, and look upon them for ſome reaſons, and then have deſired to borrow them for a few dayes, to compare theſe papers with theirs, or for ſome other uſe, and being lent them by Presbyterians (who are plain honeſt men, and not acquainted with policies) they keep them, and cannot be entreated to returne them againe, but being asked for them, pretend ſome excuſe or other; of which I could give inſtances, naming the perſons and things at large, but I ſpare them.

26. They practiſe and endeavour to get Sectaries, and thoſe that way affected, to attend on and be about cordiall Presbyterians that are of qualitie, place and power, both to obſerve and watch them, and to qualifie them, and do ſome good offices for the Sectaries; of which I could give notable inſtances, but I muſt only hint it, and leave Presbyterians to their owne obſervation.

27. About the time of moulding the new Army, ſome of the Sectaries gave out where ever they came, and went from one to another, both to Miniſters, people, that ſuch and ſuch (call them what you will) are the men that will fight cordially for you, overcome the Cavaliers, and when they have done, they will either ſubmit to the Government eſtabliſhed, or elſe leave the Land, you need not feare them; and this they laboured to poſſeſſe all men with, that ſo without muttering or ſpeaking againſt, there might the more Sectaries get places in the Army; and yet we ſee now by experience, that upon all motions and petitions for ſetling the Government, or againſt Toleration, the Army is ſpoken of: And will you diſcourage thoſe that fight ſo bravely, and that God hath made ſo inſtrumentall

ſtrumentall to you? and that if they may not have libertie of conſcience, and libertie to preach, the Army will be diſcouraged, and if they may not preach they will not fight; and after victories we have been minded by Letters from the Army of libertie of conſcience, and expecting no compulſion in matters of the mind.

28. They upbraid in printed books and ſpeeches many Presbyterians, particularly of the Aſſembly, with their former conformitie, yea they brand and aſperſe them, that they have been great time-ſervers, Innovators; and this they do to make the people beleeve, that what they do now is not out of conſcience, but to ſerve the times, and that ſuch men are not likely to have the truth revealed to them, nor fit to have a hand in the Reformation, who have ſo polluted themſelves with corruptions in worſhip, and the inventions of men; and among many, good Mr. *Calamy* hath been abominably belied in this kind, eſpecially in that late railing Pamphlet of Mr. *Burtons*, called *Truth ſtill Truth, though ſhut out of doores*, whereas many of the great Sectaries themſelves, and principall Ring-leaders in each Sect, as Anabaptiſts, Antinomians, Independents, *&c.* were not only Conformiſts in the way of old conformitie, but great Innovators and forward Epiſcopall men, the innovations of Altars, bowing at the name of Jeſus, reading the book of Sports, cauſing the people to come and kneele at the Rail, threatning and bringing their tender conſcienced people into the ſpirituall Courts, yea into the High-Commiſſion being practiſed by ſome of them: and I challenge the Sectaries to name ſo many of the Presbyterian partie, who appeare for that Government by writing, or other wayes, to be ſo faultie for Innovations, and ſerving the Biſhops, as I can name amongſt them. The full Relation of the time-ſerving and Innovations of *Denn*, *Cox*, *Ellis* of *Colcheſter*, Dr. *Holms*, *Saltmarſh*, *Cummins*, *Wale* of *Norfolk*, *cum multis aliis*, would make a new book; and the beſt of the Independents will be found upon ſearch, yea them of the Aſſembly, not only for many yeares to have been Conformiſts, but to have gone further in conformitie to the Biſhops than ſome of us. As for example, Mr. *Burroughs* in the times of the Biſhops preſſing Innovations, was wont to ride up and downe the Countrey in a Canonicall Coat, and I ask him Mr. *Bridge* and Mr. *Greenhill*, whether they beſides Subſcription, took not the oath of Canonicall obedience, and gave not ſome monies to the repaire of *Pauls* Church in London? whereas I, as great a Conformiſt (as ſome of the Sectaries would make me to have been) never had a Canonicall Coat, never gave a penny to the building of *Pauls*, took not the Canonicall Oath, declined Subſcription for many yeares before the Parliament (though I practiſed the old Conformitie) would not give *ne obulum quidem* to the contributions againſt the Scots, but diſſwaded other Miniſters; much leſſe did I yeeld to bow to the Altar, and at the name of Jeſus, or adminiſter the Lords Supper at a Table turned Altar-wiſe, or bring the

people

people up to Rails, or read the book of Sports [a], or highly flatter the Arch-Bishop in an Epistle Dedicatorie to him [b], or put Articles into the High Commission Court against any, but was my selfe put into the High Commission Court, and Pursevants with Letters missive, and an Attachment sent out to apprehend me, for preaching a Sermon at Mercers Chappell, on a Fast day in *July*, 1640. against the Bishops and their Faction, such a free Sermon as I beleeve never a Sectarie in England durst have preached in such a place, and at such a time.

To conclude for this time the practices of the Sectaries, it is apparent they make the propagation and advancement of their way and partie, in opposition to the Presbyteriall Government their supreme Law; for the effecting of which they have and do use all means, though dishonest and unlawfull; they say and unsay, affirme and deny, make promises and break them, go backward and forward, and in one word, have dispensed with their most sacred principles of Church-fellowship, so as such things may make for the increase and advancement of their partie, of which I could give a world of instances. *Ob.* But it may be it will be said, What are the practices of some men, and matters of fact, to a way, it is arguments must convince men, not practices? *Answ.* Much every way in this, because both in printed books, Pulpits and Discourses, the practices of the Sectaries are brought to perswade people to forsake our Churches, and to come to them; as the great holinesse, sanctitie, selfe-deniall, humilitie, innocencie of that partie, with their painfull preaching without great livings, or expecting Tithes; and on the other hand, the Presbyterians are branded as men of no great pietie, holinesse, charitie, and if it were not for livings of two or three hundred pounds a year, they would turn Independents: and many people are drawne more by these things, than by all their Arguments. Now therefore the discovering to the people nakedly and truly their practices, may undeceive them, and be as good a means to bring them back to the Communion of the Reformed Church, as ever the false representation of them was to mis-lead them.

Here followes a Copie of some Letters, with a Narration of Stories and remarkable passages concerning the Sectaries.

[a] *I never justified that wicked oath* Ex officio, *as Mr.* Burton. *Mr.* Calam. *Just. and necess Apologie, against an unjust Invective of Mr.* Burtons, *pag.* 5,8.

[b] D. Holms: *I write not this to commend or prefer my selfe before others, but because many Sectaries to blast my preaching and writing from doing good, have given out falsly to many, that I was a great time-server, and a great man for the bishops and their wayes, using that as an argument not to heed what I write or preach: I therefore thought it necessary to say thus much for the undeceiving of many who know mee not. And had I ever learned the Art of time-serving, I should not have writ such a book as this, nor preach as I do, but would rather turne Sectarie, or at least comply with them, and so I might be a Creature and a darling of these times.*

1646

The Second Part OF GANGRÆNA:

OR

A fresh and further Discovery of the Errors, Heresies, Blasphemies, and dangerous Proceedings of the SECTARIES of this time.

As also a Particular Narration of divers Stories, speciall Passages, Letters, an Extract of some Letters, all concerning the present SECTS: Together with some COROLLARIES from all the fore-named premisses.

A REPLY to the most materiall exceptions made by M^r. *Saltmarsh*, M^r. *Walwyn*, and *Cretensis*, against M^r. *Edwards* late Book entituled GANGRÆNA.

As also brief Animadversions upon some late Pamphlets, one of M^r. *Bacon*, another of *Thomas Webb*, a third of a Picture made in disgrace of the PRESBYTERIANS.

A Relation of a Monster lately born at *Colchester*, of Parents who are Sectaries.

The Copie of an HYMNE sung by some Sectaries in stead of *DAVIDS* Psalms.

[2d edit.]

By THOMAS EDWARDS Minister of the Gospel.

Beware of false Prophets which come to you in Sheeps clothing, but inwardly they are ravening Wolves, ye shall know them by their fruits. Matth. 7. v. 15, 16.

But shun prophane and vain babblings, for they will increase to more ungodlinesse. And their word will eat as doth a Gangrene, of whom is Hymeneus *and* Philetus. 2 Tim. 2. 16, 17.

But evill men and seducers shall wax worse and worse, deceiving, and being deceived. 2 Tim. 3. 13.

LONDON,
Printed by *T. R.* and *E. M.* for *Ralph Smith*, at the sign of the Bible in Cornhill neer the Royall Exchange. 1646.

Reader,

THou art presented with the Second Part of *Gangrena*, declaring some other (not infirmities of the Saints, as some men speak, but) abominations of men of corrupt minds, reprobate concerning the Faith, and a vindication of those few particulars of the former Treatise, which were excepted against; The Author hath proceeded in this Labour, not to please himself (what pleasure can it be to rake in a Dunghill?) but to preserve thee; The discovery of Errours is, (by the blessing of God) the prevention of them, in which regard the Labours of [a] *Epiphanius*, [b] *Augustine*, [c] *Philastrius*, [d] *Theodoret*, of old, of [e] *Calvin*, [f] *Danæus*, and others of late, published for this end, have been, and are of great esteem in the Church of God; And I make no question but these Labours of this Author, as they now find acceptance with judicious and godly Christians, so also in future times will out-live the calumnies by Sectaries cast upon them, and our posterity will admire, what is by us undervalued; Let not clamours of men, who call light darkness, and darkness light, discourage thee from reading, it doth not mee from approving that this Treatise be imprinted.

Imprimatur JAMES CRANFORD.

[a] Adversus hæreses.
[b] Ad quod vult Deum.
[c] De hæresibus.
[d] Hæreticarum Fabularum.
[e] Contra libertinos Anabaptistas, Servetum.
[f] De Hæresibus.

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TO THE CHRISTIAN READER.

Good Reader,

It is my lot (so divine Providence is pleas'd to order it) that in my conflicts for Truth, and against Error, I should not enter the field and fight single combats, but encounter with many: My Antapologia *was an Answer unto five men, esteemed Gyants by many of these times; who though they were five to one, yet by the good hand of God that was with mee in that work, I keep the field till this day, neither they nor any for them (notwithstanding all the great threats given out) having yet engaged against mee in that cause. Now in this present booke, consisting partly of a Reply, I have to do with Three, a three-headed* Cerberus, *the three-bodied monster* Geryon: *The Apologists were fair smooth men in comparison of these, their voice was the voice of* Jacob; *but these are hairy, rough, wilde red men, especially* Cretensis: *These are grown higher, are gone farther, and are more daring then the former; and yet I doubt not but hee that then brought me off with safety and honour too, will also now stand by mee, and having delivered mee from the lion and the bear, these uncircumcised Philistims, especially* Goliah Goodwin *shall be as one of them. Whilest I was making this Reply, had even finished it, striking off this three-headed Cerberus, new heads of that monstrous Hydra of Sectarisme sprung up, which the Reader shall also find have their deaths wound too in this present Book; and yet after all these heads cut off, I expect a great red Dragon having seven heads, and seven horns, and seven crowns upon his heads; but let us ma-*

my Sectaries *come forth as will, I shall sing with* David, *Psal.* 27.3. Though an Host should encamp against me, my heart shall not fear: *And besides my Reply to the Answers made against my Book entituled* Gangræna, *the Reader shall find in this Book more work for the Sectaries, the* Second Part *of* Gangræna, *a Discovery of more Errours, Heresies, Blasphemies, and Proceedings of the Sectaries, wherein I have not only laid down many Errours, Heresies, and Proceedings of the Sectaries not touched before, but some greater, stranger, higher Heresies and Blasphemies, and some that are more against the second Table, and destructive to the civill Lawes and peace of Kingdoms, which* Sectaries *in their pleading for Tolerations seem to exempt out of the number of Errours to be tolerated; yea, I desire the Reader to take notice there are some things spoken of in this present Book, some Blasphemies, &c. done by Sectaries, that the like or worse are not to be found in any age since the coming of Christ, nay I think not since the Creation of the world, as that Blasphemy of one* * John Boggis. *Now that the Reader may the more profit by this work, and not stumble in the Entrance, I shall premise three things whereby to remove a few prejudices that may be in the minds of some men, both against the matter and manner of this Book.*

* Pag. 162, 163. of this present Book; and that, pag. 8.

1 *Tis objected, The bringing upon the stage matters of fact, and the practices of some men against a way, is not a right course to convince a way to be naught, nor the followers of it of their errours: Arguments and Reasons are the way to satisfie men.* Answ. *I have spoken to this Objection in the first part of* Gangræna, pag. 76. *and the Reader may find more said to it in this second part,* pag. 79, 80. *And therefore that which I shall say here is this. Such discoveries as these, are a more sensible practicall way of confutation of the Sectaries to the body of the people of the Kingdome, then so many Syllogismes and arguments; they can understand these when they cannot perceive an argument; and Christ himselfe, in speaking against false prophets, saith,* By their fruits you shall know them: Doe men gather grapes of thorns, or figs of thistles? &c. *And the Apostles in their speaking against the Hereticks and heresies*

of

of their times, confuted them thus by their practices and wayes: Whosoever does but observe the passages in the Epistles of Peter, Jude, Paul, shall finde this true.

And whereas tis said by some of them, if they would do so by the Presbyterians, they could show as many Errours held by some Presbyterians, and as bad practises, &c. and so recriminate. I answer, suppose they could, 1. Yet there's not the same reason in divers respects; but I will only give one instance, namely this difference: The Anabaptists, Independents, &c. have their Church way and government up, they are in the practice and possession of it, they may use it, and do to the utmost, to suppresse Errours, Scandals, in the power of censures, in admitting of none but whom the body allowes, &c. and yet in the free practise of it, and under it, all these Errours grow, and men fall from one thing to another, as all men see; but now those who are in their judgement for Presbyterian Government in this Kingdome, they enjoy it not, have not the benefit of it to censure scandalous persons, suppresse any Errors, or to do any Acts of Government at all, but all lies waste. 2. I deny that the Sectaries can show men who are Presbyterians (though they want the benefit of the Government) that fall into those Errours, Blasphemies, Practises which the Sectaries doe, tis a meer flourish, they can show no such thing; nay, I am confident that among all the Presbyterian Ministers and cheife members who have appeared and acted for that way, since Presbyterians, the Sectaries cannot instance in one man like to hundreds and thousands of their Sectaries, either for Errours in judgement, or looseneſſe in life.

2. Tis objected tis an unchristian way to bring mens names upon the stage, tis to much to speak against a way from the Practises of some of that way, but to name men in print, and publikly to brand them, this is worse. Ans. I could give many Answers to justifie this, and show the examples both of Fathers and the holiest, judiciousest moderne Writers who practised this, as Calvin in his Tractate against Libertines, naming Quintinus, &c. and giving reasons there by way of Answer to this very objection of naming men, but I cannot now insist upon it: all I will say is this, for my own part tis much against my genius and temper to do it, for naturally

turally I do not love to offend any, or to contend with any man, but to comply and please all; besides, I am sensible of the hatred, reproaches, dangers I am liable to for doing it, but a necessity is laid upon me to preserve the people, and to give them warning to beware of wolves in sheeps clothing; and as I hold my selfe bound in conscience to write Books to discover the errours and opinions of such wayes, so to name the persons of prime notorious Sectaries who are sticklers, (not of all men who are mis-led, or in some lesser matters mistaken) and that from the example of the Apostle Paul, *who doth not onely name the errours, wayes, but the men themselves, as* Hymeneus, Philetus, Alexander, Phygellus, Hermogenes, 1 Tim. 1. 19, 20. 2 Tim. 2. 17. 2 Tim. 1. 14, 15. & 4. 14, 15.

3. *Let no godly person be offended at my Book, if the stile of it be quick and smart, and if I speak sometimes a little sharply to* Cretensis; *but rather let them consider how unworthily (not onely unbecoming a Christian, but a man) hee hath dealt with mee and all Presbyterians in his Answer, discovering such unsufferable pride, arrogancie, scornfulnesse of spirit towards all Presbyterians who fall not down to the golden calves of his opinions of Imputation of faith, Independency, &c. as that there seems no way left to recover him but to deal a little roundly with him, and lay open his folly; besides, the Apostle* Paul *speaking of the Cretians,* who are alwayes lyars, *saith,* Wherefore rebuke them sharply, that they may be found in the faith. *In one word,* Cretensis *in all his Answers is too like those spoken of in* 2 Sam. 23. 6. *that must be thrust away as thorns, because they cannot be taken with hands: the man that must touch him had need be fenced with iron and the staffe of a spear:* Cretensis *is a man so foul-mouth'd in all kind of filthy language, that his maid had need sewr his mouth alwayes with a wisp when he goes to write any Book. But to hold the good Reader no longer in the porch, let me earnestly intreat thy prayers to God for his gracious assistance, protection, supporting of him who is resolved to* spend and be spent, *and to run all hazzards for the truth of God and his Churches against the errours of the times;* yea, and if he be offered up upon the sacrifice and service of your faith, he joyes, and will rejoyce.

Thine in Christ, THOMAS EDWARDS.

THE PREFACE.

Christian Reader,

Although there be already at the Presse a full Reply to the pretended Answers made by Mr. *Saltmarsh*, Mr. *Walwyn*, and Mr. *John Goodwin*, against my late Book entituled *Gangræna*; yea, and some part thereof printed; yet considering not only the three bodied Monster *Geryon*, and the three headed *Cerberus*, which for present I have to grapple and conflict withall, but that *Hydra* also, ready to rise up in their place, therefore that I may both mortally wound the heads of these Dragons, and cut off others as they are springing, and strike once for all in defence of *Gangræna*: my Reply cannot but be somewhat large, and so of necessity must take up more time for the perfecting and publishing of it (especially considering my imployments in frequent constant preaching, besides all other occasions) then at this time I am contented to be kept from coming abroad in Print.

And therfore for preventing the Sectaries glorying, and triumphing too much in their Answers, and their possessing many people against my Book, as if it were a Book of lies, and that I could not make proof of, or give a good account to the world of what I have written; as also from interpreting my silence (though but during a time simply necessary to give a full Answer) a repenting of writing my late Book and a retreating from that cause wherein I have so much appeared (as Master *Walwyn* seems to do) I have thought it necessary in the Interim, till my larger Reply can come

a A word more to Mr. *Edwards pag.* 1. Sir, untill I perceive the contrary, I cannot but hope that I have prevailed something with you towards a change of your mind, and that you have begun to repent you of the evill you have done by publishing your Book entituled the *Gangræna*.

forth

forth, to set forth a few sheets to declare my mind to all the world, and to take away all just occasion from men of speaking against my late Book: Now this Book being of the same nature and kind with *Gangræna*, besides a breif Answer to some main Objections made against it, is not only an Addition of more Errours to the former Catalogue, a higher Discovery of the wayes and Practises of the Sectaries, a further confirmation of the truth of things contained in *Gangræna*, but an assurance to the Reader of my Resolution and Constancie, by the grace of God, in opposing Errours and Sects maugre all the malice, wrath and power of Hell; as also a satisfaction in part to the most materiall things objected by Master *Saltmarsh*, Mr. *Walwyn*, Mr. *Goodwin*, against my Book; and as I am perswaded this Discourse will not be without its use for the present, so I question not when my full Reply to these three Pamphlets shall come abroad (of which this Book is the fore-runner, and prepares the way) not only all rationall and unprejudiced men, who shall read and consider, will be satisfied by it; but my Antagonists will be laid so open and bare, as their folly and shame shall be manifested to al men, and themselves and their friends for them will wish a hundred times they had been asleep in their beds when they medled with *Gangræna*; yea *Gangræna*, and this defence of it will prove so incurable a Gangren to them, that they shall never be cured of it by all the Mountebanck quacksalving drugs and tricks of all the Sectaries of this time; and though for a short time confident lying may please and take with many, yet as *Solomon* speaks, *the lip of truth shall be established for ever, but a lying tongue is but for a moment*; and as *Hierom. Mendacia ad modicum placent, sed diu non durant.*

A Fresh and further

DISCOVERY

OF THE

ERROURS and Pernicious Practises of the SECTARIES in ENGLAND.

HAving laid down in my Book entituled *Gangræna*, 180. Errors vented in these times, besides an Addition of some Errours mentioned in the Appendix, and not enumerated in the former Catalogue. I do here further present the Reader with a Catalogue of more Errours not before named, neither, in the first, nor second Edition of my Book: As also a Relation of more Stories and Practices, together with some new Letters concerning them; by all which it will appear that the plague of Sectarisme rages more and more, putting forth Symptoms presaging death and destruction both to Church and State, if not timely prevented.

Additionall ERROURS *to the former Catalogue of* ERROURS, HERESIES, *&c.*

1. THat no Opinion is so dangerous or Hereticall as that of compulsion in things of Religion.

2. That Kingly government among Nations and Common-wealths is unlawfull, and that for Kings it cannot be said to what use they serve, or that there is any use of them, except to debauch and vexe a people.

3. It is unlawful for Christians to eate any Swines flesh in regard the Devils once entred into the herd of Swine.

4. 'Tis unlawfull to eate any manner of blood in any kind of thing whatsoever, and that Black-puddings are unhallowed meat, and that the eating of Black-puddings is a barbarous custome.

5. That the Devils never sinned, nor have any sin.

Saltmarsh flowing of Christs bloud. pag. 84.

6. That *Judas*, *Cain*, and all the damned, yea all the Devils shall be saved at last; and that there are no hell torments to eternity.

7. Christ hath repented perfectly, he hath sorrowed for sin perfectly, and he hath repented for us.

8. Faith is not to be the guide of Reason, but Reason the guide of Faith, nor is a man to beleeve any thing in Scripture, further then he sees Reason to induce him.

9. That children of beleevers have more then a federall holinesse, an inward reall holinesse.

10. Christs presence in Heaven, or that Christ is present in Heaven, cannot be proved by the Scriptures.

11. Some of the Sectaries do affirm and hold they have not only had Revelations, but they have seen Visions also.

12. The means of God revealing himself and his mind and will to his servants in reference to their salvation, is immediatly by himself, without Scripture, without Ordinances, Ministers, or any other means.

13. That 'tis unlawfull to give thanks to God after meat received, though it be lawfull to do it before eating of meat.

14. That singing of *Davids* Psalms is blasphemy, and telling of lies.

15. That there is no Justification by Faith, but Faith is only a manifestation of our Justification.

16. That Repentance is a work of the Law, and so not to be performed by Christians; and that Christians have nothing to do at all, but only to sit still, hear and beleeve.

17. Some Sectaries hold they cannot sin, but if they sin, Christ sins in them, he does all, they are acted by him in all.

18. All set times of private prayers as morning and evening, &c. are not only unlawfull and superstitious, but they are not to pray at all, nor give thanks, nor confesse sin, but admire only the Grace of God, that is all they must doe.

19. That hell-fire never had been, if Jesus Christ had not come.

20. That Jesus Christ delivered never a soul from Hell-fire.

21. That all appointed set meetings of many Christians to pray, hear, confer, or perform any holy service, whether in a Church way, or out of a Church way, are unwarrantable, and unlawfull, only occasionally if Christians meet in a street, or at a house going to visit friends in civility, they may discourse and talk one with another in points of Religion as they do of other matters.

22. That in the first Conversion of a sinner there ought to be no sorrow nor

nor repentance for sinne, God requires none at all.

23. That some Beleevers are as perfect here, as ever they shall be in Heaven, only they do not see the Lord here with their bodily eyes.

And for a conclusion of this matter, namely for the enumeration of Additionall Errours, I shall adde only this which I received from the mouth of a godly Minister, who having conversed with some Sectaries that are Souldiers and Troopers, gave me this answer, *March* 13. upon a question propounded by me what strange opinions do they hold. They hold (saith he) all opinions whatsoever that are against the power of godlinesse, and the honour of Christ.

An Extract of a Letter lately sent me from a learned and godly Minister in Essex.

Good M. Edwards,

I Thank you for your Book: *Oates* whom you mention in your Book, hath been sowing his Tares, *Boolimong*, and wild *Oates* in these parts these five weeks without any controll, hath seduced hundreds, and dipped many in *Bocking* River and when thats done he hath a * Feast in the night, and at the end of that the Lords Supper. All *opera tenebrarum*. No Magistrate in the Country dare meddle with him, for they say they have hunted these out of the country into their Dens in *London*, and imprisoned some, and they are released, and sent like decoy Ducks into the country to fetch in more; so that they go on in divers parts of *Essex* with the greatest confidence and insolencie that can be imagined. M. *Archer* of *Halsted* preaches boldly against Parliament, Assembly, Directory, Ministery and all: I pray you let me hear whether there be any hope of light shining out of darknesse, *Ellis* an Antinomian, brother to *Ellis* of *Colchester* the Independent, married a widow, got two hundred pounds of hers, made her beleeve hee would carry her to his friends in the North, but left her by the way, and ranne away with the two hundred pounds. That miscreant seduced many. Your book doth much good: I shall pray God to speed your Plough, who am

Your assured friend

* *The new Converts (as it seems by the Relation here) make a Feast for the Church, and the Dipper upon their entrance into it by dipping, and are then admitted to that they call the Lords Supper.*

An Extract of a Letter written to me last week from a learned and godly Minister in Colchester, *together with a Relation of a Monster lately born there of Parents who are Sectaries.*

SIr, I have sent you in this enclosed, the true Story of the monstrous birth in our Town. I thank you for your Book: The Sectaries rage at it, but it is

a sign it doth the more good. Thus beseeching the great God to continue your courage and resolution for his name to the utmost, I rest,

Your affectionate Brother in the Lord.

Memorandum, that upon the 18. day of *Febr.* 1645. one Goodwife *Cosens* of *Peters* Parish in *Colchester* brought forth two children both dead, the one a perfect child, the other was born without a head, having upon the breast some characters of a face, nose, and eyes, wanting one arme, and the other arme being rather the stump of an arme, ended in a crotch of two fingers, with something like a thumb coming out of one side of it: Downward one of the feet was perfect, the other foot wanted a heel, and had only two toes which grew forward, and another toe growing out of one side of it. The Father of this Monster is a Separatist, frequenting their congregations, an enemy to the baptising of his own children; the Mother a hearer in the separated congregations likewise, who resolved heretofore, that if ever she had any more children, they should never be baptized. ☞ This Relation is affirmed by those of trust and understanding, that saw this Monster, and know the parties.

An Extract of a Letter sent me from a * *Commander now in the Parliament service, dated* Decemb. 29. 1645. * This Commander is not in the service of the West, belonging to any of the Regiments of that Army, under the command of Sir *Thomas Fairfax*, but his command is in another part of the Kingdom.

SIR,

THe constant practise of many Officers and souldiers with them, was to exclaime against their Ministers wheresoever we marched, pressing them and their adherents more then any other; they did discourage the people, generally affirming that the best of our Preachers were Popish, and that it was unlawfull to heare them, but did hope to see them all pact to *Rome*, and their superstitious Steeple-houses puld down to the ground; great variety of opinion was amongst our Officers and Souldiers, some affirming that they had had Revelations and seen Visions, al of them at liberty to argue and hold what phantasticall opinion they pleased, those were the men most countenanced, and soonest raised to preferment; some of them would take upon them to prophesie, ☞ saying, they should live to see all lording power laid aside in this Kingdom. In my distresse when the enemy was upon me, I sent to most parts adjacent for assistance, but could have none, only from one place came to me forty Volunteers, wish some two or three Officers, professing themselves all Independents, and they told

* We see the liberty of conscience &c. Varies will give, if they had power.

told me they hoped to finde me so, and if I should continue still in my opinion for Presbytery, they thought their labour ill spent; they staid with me all night, and the next day there came to them a Leiutenant, a most dangerous fellow, maintaining most horrid opinions, as you may see by the information which is truth; this Lieutenant was to preach to them in a private house, which I had notice of, and did prevent him, which they took very ill of me, and immediatly they left me, and marched away with Lieutenant ——— Since, one of the chiefest of them sent me word by our Quarter-master, that I should have little or no pay, so long as I staid in ——— if I did not agree and side with ——— I finde the message too true, for I finde little pay or none. Sir, I could say much more of their practises against me and others, but I should be too tedious; but this more I shall adde, I never marched where I heard more talk of godlynesse, and lesse practise of it in my observation, for they are cruell without mercy, covetous without measure, professing self-deniall, yet leave no stone un-turned to advance there estates and honours. The Lord prevent their wicked designes, and keep this Kingdom from being ruined by such a wicked people, Sir, I rest.

The Relation followes after attested by the hands of witnesses.

Your servant.

A Relation of some passages of a great Sectarie, a Lieutenant about the beginning of June *last*: 1645.

HAving had much arguing with him and his adherents in opposition to the Antinomian way, in the morning wherein they seemed to glory much in the victorie, though I know no cause for it at all: The Lieutenant came courteously towards even in to my house (as he said) to take his leave of me; which some of his party perceiving, followed him; and others taking notice of their resort, followed also: The subject of our discourse was about the meanes of God revealing himself, and his minde and will to his servants in reference to their salvation; He affirmed and maintained violently that God did it immediatly by himself, without Scripture, without Ordinances, Ministers, or any other meanes; He being asked about the third Person in the Trinity, denyed there was any such thing as a Trinity of persons, but affirmed them to be three Offices; and being demanded what he thought of Christ, whether the Godhead and manhood were united in one Person in Heaven: He answered only to the last word, and denyed that it could be proved by the Scriptures Christs presence in Heaven; and when some Scriptures were produced, which had reference to his Resurrection and Ascention, he replyed, that it was a great question, whether

ther there was a Resurrection or not; he said he did not deny it absolutly, but that he made a great question of it: At the parting, before him I replyed to the by-standers, Gentlemen, if I should have come and a told you that this Gentleman had denied the Trinity of persons, and Christs presence in Heaven, and that he called in question the Resurrection, you would not have beleeved me, had not your own eares heard the same.

This is attested and subscribed by the hand of a godly Minister in whose persence all this was spken, together with a Relation of the names of the other witnesses, persons of quality and worth, who were all present at this Discourse, and I have the Originall in my power to porduce upon any occasion.

A Relation of some Stories, and remarkable Passages concerning the Sectaries.

THere is one *Lawrence Clarkson*, a Seeker, spoken of in my *Gangrena*, *pag.* 104, and 105. who put forth a Pamphlet called *The Pilgrimage of Saints*, wherein are many passages highly derogatory to the Scriptures, denying them to be the rule of a Christian, or that in Doctrine or Practise half of Gods glory was revealed as yet; this man a Taylor and a Blasphemer preached on the Lords day, *March* eight, at *Bow*-Church in *Cheapside*, in the afternoone: He began his prayer to God, with Right Honourable Lord God, and in his Prayer he prayed that God would blesse the Kings Army, and blesse the Saints both in the Parliaments Army and the Kings, his Sermon was a Rapsody of nonsence. This was not done in a corner, but in a great and full Audience, there was present at this Sermon one Member of the House of Commons, if not more, besides divers other persons of quality; and though this *Clarkson* was in *London* some time after this, and may be still for ought that I know, yet was he never questioned, nor called to any account for this, or for his *Pilgrimage of Saints*, as ever I could learn.

Saturday, *March* the seventh, a Minister who preached at *Martins* neer *White-Hall*, told me, that lately since my Book came forth, he preaching in a Sermon against sin and the Divell, a woman on the morrow came to him (a Nurse-keeper dwelling in *Clare* street) and questioned with him about his Sermon, asking him his grounds for speaking of sin and the Divell, the Minister brought some places of Scripture, shee slighted the Scriptures, and denied there was any such thing as sin, or Hell, or the Divell, or temptation, or the holy Ghost, or Scriptures; shee said, all the Hell that was, was the darknesse of

the

the night; she denied that to kill a man, to commit adultery, or steale a mans goods was sin; and the Minister asking her, what do you make your self, shee answered two severall times, *I am that I am*; All this, and a great deal more, was related to me by the Minister, who (as he said) had acquainted an Earle with it, and many others; and I spake with one Citizen who heard this Relation from him, and he promised to give it me at large in writing under his hand.

Tuesday *March* 17. on the day that a Committee of Lords and Commons came down to *Guild-Hall* to the Common-Councell concerning their late Petition; many Sectaries from all parts of the City and Suburbs, came to *Guild-Hall*, where, from about four a clock, till about nine, the Sectaries in severall companies and knots in the Hall, 30.40. and more in some companies, vented boldly, and pleaded for all sorts of opinions, the Antinomian opinions, the Anabaptisticall opinions, *&c.* pleading for a generall Toleration of all Sects, yea, some maintained that no immortall spirit could sin, or be capable of sin; and it being objected, what say you to the Divels? they denied the Divels ever sinned or could sin: many other horrid opinions were maintained at the same time, so that 'tis beleeved, that never since *Guild-Hall* was built, there was so much wickednesse and errour broacht and maintained openly in it as at that time. Among many godly orthodox Christians, who were at that time in *Guild-Hall*, and opposed the Sectaries in their pleading thus for all Errours, and a generall Tolleration; there was one godly Citizen who told me this story of himself, that he reasoning with severall of the Sectaries against their opinions, and against a Toleration, the next day being the eighteenth of *March*, an Independent Wollen Draper to whom he had worke almost twenty years, took away his work from him, and said he should have no more work of his, because the night before this Citizen had argued against Independency, saying it was a Schisme; whereupon this Citizen dealt plainly with this Wollen-Draper, and told him, Sir, will you put me by my work, which is my living, for my conscience? is not this Persecution? will you have your consciences, and shall not we enjoy ours? would you be tolerated, and will not you tolerate us?

On the nineteenth of *March* a Pamphlet called *The last warning to all the Inhabitants of the City of London*, came abroad in Print, which Pamphlet speaks against all Kingly government, receiving the King in again, and against all established Ecclesiasticall government, besides many other dangerous passages in it: Now this Book was spread abroad and dispersed up and down by Sectaries, as for instance, one *Samuel Fulcher* an Egge-man, rebaptized by one *Crab*, a Feltmaker, was the 21. day of *March* examined before a Justice of Peace for spreading this Book call'd *the last warning to London*, and confessed he had sold six or seven of them.* One *Overton* an Independent Book-seller

* All kind of unlicenced Books, and

that make any waves for the Sects, and against Presbyterians, are sold at his shop, and 'tis given out the man sells them, but not the Master.

and a member of Mr. *John Goodwins* Church, or his man for him, sold many of them to severall persons as I can prove: One *Calvert* a Sectary and a Book-seller on *Ludgate*-hill sold and dispersed many of these Books; and so one *Barber* an Anabaptist boasted two dayes after the Book came forth, naming this Pamphlet, that there was a Book come forth had cut the legs of the Presbyterian government, and asked a Citizen if he had not seen it.

In *Northampton*-shire a great Sectary, and a chief servant to a Knight of that Country, would not keep the day of Thanksgiving for the Victory at *Naseby*, but was so far from keeping it himself, that he would not suffer the Knights tenants to keep it, or to go to Church, but made them carry dung all day, as I have been informed from one who knows it certainly; but what do I relating one instance, when as 'tis notorious that many of the Sectaries, (Mr. *Goodwins* and Mr. *Saltmarshes* Saints) keep not at all, neither dayes of publike Thanksgivings, nor of publike Fasts, but do all kind of servile work and worldly businesses on those dayes, yea on the publike Fast dayes, feast and are eating of rost meat and good chear, when Gods Saints and servants are humbling and afflicting their souls?

☞ There is an Independent Minister who lives in *London* (as I have it from two sufficient witnesses that heard it) said that the Scots coming into *England* would hinder the Reformation of Religion here, and that if he had been in *England* at that time when the Scots came first in, he would have preached to have stird up the people against them, either not to have suffered them to come in, or being come in, to have beat them out. ☞ The same Minister discoursing and reasoning about the Church way, it was answered to him by a Citizen, that if it were set up in *London*, the Independents could not expect above a twentieth part should be for it, and what should become of all other people? this Independent Minister replied, it was no matter what became of them, though they turned Mahumetans, so the Church of Christ might prosper.

A godly Minister who came out of *Essex*, related to me not long since, that * *Oates* was now preaching in that Country, and had been there about six weeks, sometimes keeping his Randevouze at one Town, sometimes at another, sometimes at *Tarling*, sometimes at *Bocking*, sometimes at *Braintry*, and other places, and that many loose persons of the Country follow him, he preaching besides his Anabaptisticall opinions, the Arminian points; and this Minister spake it upon his knowledge, that notorious Whoremongers and Drunkards follow him, such as have been convicted by witnesses, and taken notice of by the Country, and are such still, yet go after him where he preaches from place to place.

* *An Anabaptisticall Emissary*

There

There are two Gentlemen of the Inns of Court, civil and well disposed men, who out of novelty went to hear the women preach, and after Mistris *Attaway* the Lace-woman had finished her exercise, these two Gentlemen had some discourse with her, and among other passages she spake to them of Master *Miltons* Doctrine of Divorce, and asked them what they thought of it, saying, it was a point to be considered of; and that she for her part would look more into it, for she had an unsanctified husband, that did not walk in the way of *Sion*, nor speak the language of *Canaan*; and how accordingly she hath practised it in running away with another womans husband, is now sufficiently known to Mr. *Goodwin* and Mr. *Saltmarsh*, and is one of the lyes like all the rest in Mr. *Edwards Gangrena*; This wretched woman one of Mr. *Goodwins* and Mr. *Saltmarshs* Saints (as they make all without any distinction, whom I speak of in *Gangrena*) among other new truths and glorious lights, preached, that all the Devils should be saved, alledging that place in *Zachary*, *sending forth thy prisoners out of the pit wherein there is no water*, against which Doctrine one of the company objected, and said, sister, what say you to that of *Matth.* 25. *Depart from me ye cursed into everlasting fire, prepared for the Divel and his Angels?* unto which Mistris *Attaway* replyed, that by everlasting in that place was meant while day and night lasted, but not eternall after day and night were ended.

March 13. Two honest Citizens coming to me about some Sermons an Independent Minister had preached in *London*, one of them told me he lately had a man and maid-servant who were Anabaptists, and that when he was abed they would set up and juncket together, making Sack-posset and such like provision of his purse, and in sum, this male Anabaptist got the female Anabaptist with child, and after married her: The Master speaking to him of breach of Covenant, how he had covenanted not to marry in the time of his Apprentiship till his years were expired, he said it was a diveliſh Covenant, and so would not keep it.

On the sixteenth of *March*, a Member of the Assembly of Divines related this following story for a certain truth, which he knew to be so, only would not name the persons; that a Sectary, (one of Master *Goodwins* and Master *Saltmarshes* Saints and beleevers) a Seeker by Sect, sought to gain the good will of a Virgin to be his wife, and when she consented and was contented to it, hee propounded that they might lie together at night, at which motion she startled, saying, not till we are married, to which answer this Seeker replyed, that marriage was but an idle Ceremony, they were now man and wife before God, having promised one another, whereupon they went to bed together, and next morning after the Seeker had satisfied his lust, he ranne quite away, and left his bride, and instead of one Seeker there were two, the daughter thus forsaken,

and her mother (who was widdow) to seek after him.

In a Book lately printed, call'd *the Ordinance for Tyths Dismounted*, (which book also was given into the hands of one Parliament man (as I can prove) by a great Sectary who may justly be thought the Author of it) there are such passages of reproach against the Parliament as are not to be paralled in any writings, except some of the Sectaries: In *pag.* 6, 7, 8. 40. this Sectarie speaking of a passage in the Ordinance of Tyths made by the Lords and Commons, hath these following words, *Had not such a passage gone under the Title of the Lords and Commons who are chosen for the weale of the people, I should not have judged it an act of humanity, but rather the result of an Hell-bred conspiracy by the Divell and his Angels to confound us with their unreasonable malice, &c. and this was the first stone these Master-builders laid in their blessed Reformation.*

And in another place of the Book, speaking by way of scorne, calling it that *most religious and spirituall Ordinance for the Supper, as absolute Ordinances, as unalterable as the* Directory, these words are brought in, *For indeed at the first onset it was not policy to rush such a diabolicall and villanous invention point blanck upon us, with as It is decreed and ordained by the Lords and Commons assembled in Parliament. But after a more mysterious manner of ordination, slily intrude it upon us unawares in the godly and specious vizor of Rules & Directions, as if our Parliament men had such a spirituall and holy care over us, to give us such wholsom and pious Directions, while indeed under this innocent Apparition in the shape of Lambs they are no other then ravening Wolves, rending and tearing us in peeces*; and again, speaking of Parliament men in that Ordinance for *Tyths Dismounted* there are these words, *But what they are, let all the people judge, let them consider whether there can be the least dram of honesty or Religion in them, or respect to the liberty of the free-borne Nation therein, seeing they lay upon us a heavier yoake then ever was laid upon us in the dayes of the Bishops.* And again, this Sectary, the Author of the Ordinance for *Tyths Dismounted*, speaks thus of the Parliaments Ordinance concerning suspending scandalous persons from the Lords Supper. *It will be the greatest thraldome and bondage that ever the Kingdome was involved into, and by this Ordinance of the Supper, I am afraid we shall all go supperlesse to bed*: and speaking of the Glasses Synods, calling them High Commissions, he addes, if we can finde no justice there, *we may appeal (forsooth)* to our Gods themselves, the Parliament (life everlasting, world without end) of whom, how may we expect mercy or justice then, that thus before hand whip us with the flings of Scorpions, and grind us between the devouring jawes of such devilish tyrannicall Courts which will even crush our bones in peeces, and squeese out our very marrow and juyce, and suck out our very hearts blood like so many greedy Cannibals?* Vid. plur. ibid.

* Observe here both blasphemy and scoffing of the Parliament in a high manner.

The

The Sectaries generally cannot endure any man who speaks against, or complains to Authority of any who broach Errours (though never so great) as for example, a godly understanding Christian told me within these three dayes, that because he complained of a man who denies both the Son and the holy Ghost to be God, therefore the Independents and all the Sectaries among whom he lives deadly hate and revile him; and since the time that the weekly newes Books have mentioned a Vote to be passed in the House of Commons for drawing up an Ordinance against *Paul Best* that Antitrinitarian and Blasphemer, some of the Sectaries have spoken boldly and bitterly against it, and saying they would be loth to be any of them that should give a voice, or have a hand in the proceedings against him, with other words to that effect.

There is an Independent of Mr. *Carter's* Church, who speaking against our publike Assemblies, often quotes that Scripture in *Rev.* 17. *Babylon the great, the mother of Harlots*, interpreting it thus, *Rome is the mother Church, and all the Parish Congregations of England are the daughters, which are Harlots*: and this having been objected against this Interpretation, that the *Apologists* acknowledge many of our Congregations to be true Churches, he and divers other Independents say, they are not of the *Apologists* minds.

The Sect of Seekers growes very much, and all sorts of Sectaries turn Seekers; many leave the Congregations of Independents, Anabaptists, and fall to be Seekers, and not only people, but Ministers also; and whosoever lives but few yeers (if the Sects be suffered to go on) will see that all the other Sects of Independents, Brownists, Antinomians, Anabaptists, will be swallowed up in the Seekers, *alias* Libertines, many are gone already, and multitudes are going that way, and the issue of these Sects and Schismes will be, that all will end in a looseneſſe and licentiousneſſe of living.

A HYMNE which some of the Antinomians do sing at their meetings instead of DAVIDS Psalms.

THe newes is good, Christ shed his bloud,
our peace is made in Heaven;
And now he is gone up to his Throne,
all power to him is given.

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2 Our glory is great, we are compleat
in Gods great love we ſtand,
We are on high exalted by
Chriſts victorious hand.

3 We once neer loſt, to hell did poſt,
but God in mercy found us,
And now he hath taught us his path,
and with his mercy crown'd us.

4 Shall ſin or hell Gods people quell,
or ever keep them under?
No, Chriſt hath died, ſin purifide
and hell bands rent in ſunder.

5 The bloud of Chriſt our great High Prieſt,
which once for us was ſhed,
Hath purg'd the blot, and cleans'd the ſpot
wherewith we were beſmear'd.

6 A glorious thing, a wonder ſtrong
that ſin ſhould not defile,
And thoſe are all to Chriſt more dear
that once did ſeem ſo vile.

7 All ſin we finde is out of minde,
the Saints are made divine
Firſt in the love of God above
in glory they do ſhine.

8 None are ſo dear, nor yet ſo near,
with God they are made one,
Who now doth ſee them ſure to be
as is his only Sonne.

9 Chriſt is our guide, we cannot ſlide,
nor never fall away;
Our ſtate is ſure, and muſt endure
though all things elſe decay.

10 Then let's be bold, our heads uphold,
the time is drawing nigh
When we ſhall raign, and eke remain
with God eternally.

11 Let all baſe fears, and needleſſe cares
out of our ſouls remove,
With ſpeed let's fly to God on high
and dwell with him above. *Amen, Amen.*

And 'tis remarkable, that now for preſent the beſt Independent Churches and Congregations are *mixed* Aſſemblies and medlies, conſiſting of perſons whereof ſome are Anabaptiſts, ſome Antinomians, ſome Libertines, others hold Arminian and Socinian Tenets; thoſe who for *mixtures* in manners, and becauſe of ſome perſons not ſo holy in their lives, made a Schiſme in the Church, have worſe *mixtures* among themſelves in Doctrine, a linſey wolſey compounded Religion; I do not think there is any one Independent Church of three yeers ſtanding, and that hath attained to the number of between 30. and 40. members, but had, or hath in it ſome Anabaptiſts, Antinomians, Seekers, or elſe perſons holding one or other odde and ſtrange opinion. Mr. *Symonds* Independent Church at *Roterdam* is over-grown with Anabaptiſme, and he hath written into *England* that he is ſo peſtered with Anabaptiſts, that he knew not what to do; Mr. *Sympſons* Church hath bred divers Seekers, Mr. *Lockiers* Antinomians, Maſter *John Goodwins* company is an unclean Conventicle, where the ſpirit of Errour and pride prevails in moſt, the unclean ſpirit being entred there into himſelf and his people with ſeven evill ſpirits, Socinian, Arminian, Popiſh, Anabaptiſticall, Libertine Tenets being held by himſelf and many of his people. And what ſhall I ſay more, it will be too long to tell of what I have heard of ſome members in Mr. *Carters*, Mr. *Cradocks*, Mr. *Briſco*, Mr. *Barkets* Churches concerning opinions they hold.

March 21. I was informed for certain, that a young maiden buying in the *Strand* of a Goldſmith a gold Ring, the young man in the ſhop who was ſelling it her, asked her whether ſhe was to be married (for the Ring was much of the ſize of a marriage Ring) ſhe anſwered no, nor did not know whether ever ſhee ſhould be married; he queſtioned further with her, what uſe ſhe bought it for; after ſome diſcourſe together, ſhe told him ſhe bought it to give to the Miniſter of the Church into which ſhe was to be admitted a member; and the young man further conferring with her, ſhe told him ſhe was to be of the Congregationall way, and of a Church where the Miniſter was a man of precious gifts. It hath been related to me alſo from good hands, and if there be any miſtake in the Relation, I deſire the Independent Miniſters to clear wherein, namely, that in ſome of their Congregations, maid-ſervants out of their wages, do allow ſo much yeerly as five or ſix ſhillings to their Miniſters, that ſome poore godly perſons who have expreſſed great deſire to be of their Church way, and gone

to some Independent Ministers to be admitted to Church-fellowship, could not because of their poverty; that persons of great rank and quality, as some Ladies are admitted to their Churches, in a more favourable way, and not after the ordinary manner; and that one Lady at least (though no member of any Independent Church but of a Presbyteriall) hath been admitted to the Lords Supper among them, and her child was to have been baptized by an Independent Minister, but that it died the very day appointed for the baptizing of it; that in one of the Independent Churches here in *London*, a rich widow who was there a member, refused to give her consent to one in way of marriage (whom otherwise she liked and entertained) till hee yeelded to settle twenty pounds a yeer upon her Independent Minister during his life; and lastly, that some of the Independent Ministers have from some one of their members, 20. 30. li. or better *per annum*; and a Minister is named who hath fifty five pounds yeerly from three members of his Church, forty pounds from two, and fifteen pounds from a third.

A Disputation held at the Spitle *about the Immortality of the soul by some Anabaptists, as* Lam, Battee, *and others on the day of publike Thanksgiving for* Dartmouths *being given up into the hands of the Parliament.*

MY Lord Major hearing of a great concourse of people that were to meet upon such a businesse, having a respect to the peace and good government of this City, sent two of the Marshals men to *Lam* to the *Spitle*, where they were met to dispute, but had not yet begun, who told *Lam* that my Lord Major had sent them to him to forbid him or them to dispute as upon this day; *Lam* answered the Officers he would go up and acquaint the brethren, which he did, standing in a place like a desk above the people at one end of the room, and *Battee* at the other: The first thing that *Lam* spake of, was, that my Lord Major had sent to forbid their meeting, or rather to desire them not to dispute as upon this day; *Battee* stood up and said that Mr. Major was a limb of Antichrist, and that he was a persecutor of the brethren, and that he did question what power or authority he had to forbid them; he was sure the Parliament gave him no such power, but gave them liberty to use their consciences, and for his part he durst undertake to make it good to Master Major (calling my Lord Major in a most base and scornfull manner Master Major.) One *Overton* that was to be the Moderatour on *Battees* side, stood up and said, Brother *Lam*, had *Paul* done well if he had desisted from preaching in the name of Jesus if he had been commanded by the High-Priests to forbear, had he done well or not? *Lam* answered no; whereupon *Overton* replied in a most scornfull proud manner,

ner, nor ought we to obey Master Major; and thus did these men argue the power of my Lord Major for an houres space; but at the last they came to state the question, and fall to their dispute; the question was, That God made man, and every part of man of the dust of the earth; and therefore man, and every part of man must returne to the dust again, which *Battee* could not prove, nor could *Lam* well tell how to answer, but both of them ran off from Scripture to Scripture, never clearing any one thing to the people; and when they had rambled a long time, that they could neither of them tell what to say, then one or other stood up, and said, Brother *Lam*, or Brother *Battee*, leave this point to the consideration of the Brethren, and take up some other; after these two had spent foure or five houres in this confusion, they sat down and rested, and then stands up one *Melliſh* a Cobler, and *Lawſon* a Schoolmaster, both Anabaptists, and to work they went as their Brethren before: *Lawſon* calls to *Melliſh*, and saith to him, Brother *Melliſh*, speak either Categorically or Hypothetically; *Melliſh* answered *Lawſon*, that he spake now to him in an unknown tongue, and prayed him to explain himself; *Lawſon* told *Melliſh* that he was not fit to dispute if he knew not the meaning of these words; *Melliſh* replied that if hee should stand up and tell the people that the Moon was made of green Cheese, he did not question but some would be of his mind.

This Relation was given me under the hand of a godly honest Citizen, who was an eare and eye witnesse of all the said passages, who also named to me other persons that were present, and he delivered me this Relation in writing before two sufficient witnesses, and declared himself ready to make proof of this before Authority when ever he should be called.

This following Relation was sent to a godly and able Minister of this City, (one who hath a Pastorall charge in *London*) and this Minister delivered me the Originall writing, which to a title I here set down.

Reverend, and much respected,

I Desire you pardon my boldnesse in imparting to you that which hath lately befalne me: I was in the company of some Antinomians that were very importunate with me to forsake your teaching, and come among them and harken to their Preachers, and they prevailed with me so farre, that I gave them my promise to hear their Preachers; but the night following, I had such a terrible dream which made me break my promise with them; for I dreamed that the Divell would have pulled me out of the bed, and carried me away with him; then I cried out in my sleep so loud, that I waked them that were in the Chamber, Lord Jesus help me, Lord Jesus help me; then me thought the power of God came on my right hand, and rescued me from Satan: This I take for a warning

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from God to avoid their society; and for which I desire that thanks be rendred to God in this Congregation which I use to frequent.

There is one Master *Mills* a Common-Councell man, the City Brickler, who hath related it to many, as a thing most certain, that an old acquaintance and friend of his, an old Papist knowing well all Papists, said to Master *Mills*, that now there were but two Sects or sides in *England*, the Presbyterians and the Independents; unto which Master *Mills* objected, how can that be? seeing there are many Papists; this Papist replied, that to his knowledge all the Papists in *England* were Independents; and this Papist further added, that this Liberty of Conscience and Toleration for all men to enjoy their Religion, was a blessed thing, and the happiest thing that ever was found out, or words to that purpose.

There is a Sectary living neer the *Spitle*, a great follower of Master *Randall*, who did offer to sell his Bible, and being asked why he would sell it, and what he would do for a Bible, answered, he could make as good a Book himself. Some Sectaries do commonly affirme they are not to beleeve the Scriptures further then their own Reason doth perswade them of the truth of them, and that the Scriptures are no more the Word of God then the words any man speaks are; because he could not speak those words but by a power from God.

It hath been told me from good hands, that there are a company of persons about *London*, who meet weekly to reason and object against the Scriptures; their meetings were about the *Spitle*, and since in *Hounsditch*, and now they shift places for feare they should be discovered, and surprised; it were good that Authority would look into it, to finde them out; I shall be ready to name the men from whom I have had such information.

I have been informed lately by divers honest men, that in *Northampton-shire* some of the Souldiers who are Sectaries, and are of that part of the Army which came out of the West, and belong to that Army in the West, have come into the Parish Churches, and put by the godly Ministers who should preach, and by force against the will of the Ministers and people, have set up Captaines, and others of the Souldiers to preach in their Pulpits, and to vent their Fancies and Errours.

The true Copie of a Letter written to me from a worthy and godly Minister in Suffolk, *in the name, and by the consent and agreement of other Ministers of the County at a meeting of theirs, and sent up by the hands of a godly Minister in those parts, who delivered it to me.*

Worthy Sir,

YOur Brethren in these parts desire to praise God for you, and for that courage he hath given you to encounter, and publikely to oppose the

Sectaries

Sectaries of these dayes. God make you as *Augustine*, *Malleum Hereticorum*. Sir, this Bearer, a Minister, an honest neighbour of mine will make a true Relation to you of some of the late pranks of some Sectaries on both sides of us. One is of *Oates* the Anabaptist (whom your *Gangræna* takes notice of) that after one of his private Exorcises amongst the weaker vessels, one *Wades* wife of *Stisted* in *Essex*, seemed to be so affected with him, that she said she would never hear Minister again: and it may be God intends to make her as good as her word; for upon ☞ this she was taken mad, and remaines in a sad distracted condition; and her husband sent to Master *Blackaby*, and Master *Faircloth* (our godly neighbours) to pray for her. This, one *Redgwell* an honest man making report of, was asked if he were not at *Oates* his Exercise; he answered no; then it was demanded, was not your wife there? He answered, if he should deny that, he should sin against God, and tell a lie, for she (he said) was there, but was never well since. This Bearer can likewise tell you somewhat of Master *Archer* of *Halsted*. Also of one *Lancester* of *Bury* a Pedler, and of his opening the whole Book of *Ezra* at a private meeting, insteed of opening his pack, and of the prayer that followed his Exercise, &c. Of Master *Erbury* also, &c. It would be lost labour for me to make a further Relation by writing of these things, seeing you shall receive the truth more fully by word of mouth, and by a faithfull Relator: I have no more to say at this time, but that I heartily pray for you, that God preserve, direct and guid you, and make you more and more serviceable to him and his Church, in your generation, and to let you know that I am

Your faithfull freind and Brother

From Clare *in* Suffolk *March* 30. 1646.

Upon conference with the Minister who brought up this Letter, he related these following passages to me, and I writ them presently as he spake them.

Master *Erbury* (one of those Sectaries spoken of at large in *Gangræna*, pag. 109. and 110.) coming lately to *Bury* in *Suffolk*, and there exercising in private, he delivered divers erroneous things, and at last went so high, as to deny that Jesus Christ ☞ was God, and that he was as much God as ever Jesus Christ was, or should be.

One *Lancester* in a private meeting at *Bury*, condemned all the Ministers of *England* for the *Samballats* and *Tobiahs* of this time, that hindered the building of the Temple, resembling himself, and the Sectaries to those who would build the Temple, but it was withstood by the Ministers, who hindred it: At that meeting there was a plain godly man, a solid old Christian of Master *Faircloths* congregation who opposed him, and God was so mightily with him, that it

turned to the shame and reproach of this *Lancester*, and those who adhered to him.

Master *Archer* of *Hadsteed*, an Independent, a man who hath preached much against our Ministers and Tythes; at the same time, or thereabouts, when hee preached so against Tyths, used meanes to procure to himself a great Living in *Essex*, of two hundred pounds *per annum*, and came to some Gentlemen of the Country for their hands to further the getting of that Living.

An Extract of a Letter sent me from a worthy and godly Minister out of the Country.

Friend,

YOur last together with the Book, I received. I must confesse when I first saw your Title, I said it was none of those *Aulus Gellius* calls *Illecebrat ad legendum, &c.* For what is a Gangræne but an abundance of corrupted bloud inflamed, &c. and yet for your sake I not run but read over the text, and found it every way answerable: And that you were indeed the Master of that Art, which (appointing the cure according to the cause) wisely prescribes cutting and slashing, scarifications, washings, not only with mulsum or water, but Vineger and Salt, *unguentum Egyptiacum*, burning *Trochiskes*, *Arsenicon sublimatum*, and much more then you have yet applied, considering not only the creeping of this Canker, but that danger the whole body is in of no lesse then that Sphacelus of Atheisme, which not only good and godly Master *Greenham*, but old Bishop ☞ *Lake* himselfe long since prophesied would most probably over-runne this Realm, rather then Papisme; And why then should any speak of a Toleration, except *à tollendo potius quam tolerando*. *Obsta principiis, &c.* is one of the best Aphorisms of all the sons both of *Hippocrates* and *Galen* that I know. 'Tis sad, very sad to see our *Anglia* (as *Spalatensis* complains of his *Rome*) turned into *Africa*, new monsters every day, such horrid blasphemies, intolerable wickednesses, &c. Shall Vipers still be suffered to eate up the very bowels of their mother? I could tell you many a sad story of some that preach, pray, and prate, what not? Independents all, yea and Scholars, nay Ministers, yet not by Ordination. The people they say make Ministers, quoting *Ezek.* 33. *v.* 2. The Scriptures say they are obscure, no Assemblies, Synods, nor generall Councells more likely to teach the truth then the Sanctuary a particular Congregation, &c. These words were used praying for *England*. *O blessed God, we have often already prayed in thy Sons name; now let us pray unto thee for thy Son——clothe those all his enemies with shame, but, &c.* An usuall strain in their prayers, is as followes, *That God would pardon the Reformed Churches their great prophanation of*

the

the Lords day; and why is this used but to make them odious? Another strain, *Who hath gained? Who hath given you so many victories, but the Independents? Liberty of Conscience Lord, &c. and all in our own Kingdom.* The *Millenary* conceit is the common subject of Sermons, and a Church on earth without so much as an Hypocrite. Publike thanks was given to God, for *that the* London *Petition for settling &c. took no better.* A thousand such, and other passages of no small note, you may hear if you please but to visit your friends in these parts, whose very souls are so vexed, that I for my part am resolved (if it may be) to burie my self at my study, and stirre as little as I can to hear or see such, or the like abominations. And where now is *Sodom*, as some of their Brethren call'd old-*England* when they went off our shore to sea using that expression, *farewell, farwell Sodom, &c.* And what are they but *Babell-Builders*, whose tongues are so divided, that I doubt not of the downfall of their *Babylon*, which by interpretation saith *Origen*, signifies that confusion Christians should out of. Courage friend, let Divels that must be dispossest, cry out, we torment them before their time. If ever the Jesuite will be at the hight, I suppose he is very neer now; who say no more but security if any thing will slay us, which God forbid. Thus with best salutes I rest, though in haste yet heartily

March 30 1646. *Yours*

A Justification and Vindication of the truth of the most materiall Passages related in the Book entituled *Gangræna*, from those exceptions made against them in three late Pamphlets entituled, *Groanes for liberty*, *A Whisper in the Eare*, *Cretensis*, alias Master *Goodwin*.

I Shall take them in order, and begin with Mr *Saltmarsh*, who first apeared in Print: As for Master *Saltmarsh* he doth not so much as offer to disprove any one peece of matter of fact throughout my whole Book, excepting that only of a woman Preacher at *Brasteed* in *Kent*, of which he affirmes that 'tis known to all in that place to be a meer untruth Vid. M. Salt. p. 16. Now for the present, I Reply as followes (reserving the greatest part I have

to say till my full and particular Reply to Mr *Saltmarsh* and his fellowes shall come forth) that as tis a strange bold assertion to affirm not only for himself, but for all the Parish, that they know 'tis a meer untruth (which implies thus much, that Mr *Saltmarsh* does not only assuredly know all things that all the women in the Parish do, but all what ever the whole Town of *Brasted* knowes; for else how can he say so of all the women, and all the inhabitants of that place) so 'tis an untrue assertion? for some who live at *Brasted* do not know it to be an untruth, but beleeve it to be a truth; for one Mr *Wheatly* a godly able Minister who lives at *Brasted* in a Gentlemans house, and hath lived there this two years, told me very confidently this Relation of a woman in the presence of two Ministers; besides two other Inhabitants of the Town who have lived longer in *Brasted* then Master *Saltmarsh*, affirme the same; and three godly Ministers living neer to *Brasted*, have told me also there is such a woman, of whom this is commonly spoken; and a Citizen in *London* an honest man having some relation to *Brasted*, and knowing the place, tels me there is such a woman, as is reported by many of *Brasted* to be a preaching woman; and he coming lately out of *Kent*, told me that upon the way meeting with a Gentleman of the Committee, who discoursing of Mr *Saltmarshes* denying there was any such woman in *Brasted*, and was speaking against my Book, this Citizen replyed, he beleeved it to be true, and offered to lay a twenty shilling peece that there was such a woman, but the Gentleman durst not; and besides all this the Minister who first told me, having lately been written unto about it, in a Letter by way of answer stands to that Relation which is laid down in *Gangrana*. But of this in my full and particular * Reply the Reader shall receive more large satisfaction; only for present from what I have now said (though there be much more behinde) I leave to the consideration of any judicious and unprejudiced Reader whether I had not ground enough to writ as I did, and whether there be not more reason to beleeve so many affirmative witnesses then one negative, who may not know all thats done in *Brasted*; (for such a thing may be, and he never the wiser) besides Master *Saltmarsh* being a Sectary is a party, and his testimony is by me proved to be false, in affirming all in that place know it to be a meer untruth, whereas the contrary is the truth, divers living in that Town relating the story of a woman Preacher there.

* Of the name of the woman, her meetings, with other particulars anent this matter.

All that Master *Walwyn* the Marchant either in his Pamphlets entituled *A whisper in the Eare* of Master *Thomas Edwards*, or a word more to Master *Thomas Edwards*, labours to disprove in matter of fact contained in my Book entituled *Gangrana*, is, that I have wronged him, and falsified in saying Mr *Walwyn a Sectary and a dangerous man, a strong head*; as also in my Relation of Mr *Lil-*

'burn, the informations given unto me of both of them being such as if they had 'been made a purpose to shame me to all the world.

Now by way of Reply, first concerning Mr *Walwyn* himself, I am confident that every judicious Reader, who hath but read Mr *Walwyns* Pamphlets, out of them will acquit me, that I have said nothing of him but truth, he being out of his owne mouth and writings condemned for *a dangerous man, a Seeker, and a strong head*, as many who knew him not before, from reading his Pamphlets, have told me, that he hath justified to the world what I have said of him; but I shall at large make good this against the man in my full Reply to him and his fellowes, following him from place to place, from person to person with whom he hath conversed, and from one thing to another that he hath had his hand in; wherein I shall lay him open to the world, and prove him to be a dangerous man, yea a desperate dangerous man, a Seeker and Libertine, a man of al Religions, pleading for all; and yet what Religion he is of no man can tel; A man of an equivocating Jesuitical spirit, being full of mental reservations, & equivications as appears by the sense he hath put upon the * Nationall Covenant; there being hardly any Jesuit could have put a more equivocall interpretation upon the Covenant, then himself: And I desire the Reader to observe what I now say of M. *Walwyn*: Since his first Book came forth against me, I have enquired and spoken with many honest godly men about M. *Walwyn*, who know him well; and all of them with one consent and voyce (though I have enquired of them apart, concerning him, and the men know not one another) yet all agree that Mr *Walwyn* is a dangerous man, and a desperate man. For present I will only alledge two Testimonies (reserving others till my full Reply) which I beleeve will be full and speak home, and the parties who witnesse, will be ready before any Committee, or Court of *England*, if called, to testifie as much: The first was given me in writing, *March* 30. 1646. subscribed by the hand of him who brought it to me, and delivered to me in the presence of two godly Citizens as his hand, and that which he would maintain to be truth, and produce other witnesses for the proof of it, when he should be call'd by Authority; and tis as followes.

* A word more to Master *Edwards*.

Inprimis, 'That Mr *Walwyn* did say it was a sin to pray for the King, and 'that it would lie as a sin upon the Preists so to delude the people; and that he 'did admire at our Preists that they should stand bawling and praying 'for the King, that God would turn his heart, and say of him that he was the 'anoynted of God. And he said they were glad to doe it, (namely the Ministers) 'because if the King maintain them in their way, they would cry him up to the people: And M. *Walwyn* being asked how we should performe the Covenant we had taken to maintain the Kings honour, he 'said he remembred no such

'clause in the Covenant: And further he said, that he did much admire at the 'simplicity that was in the hearts of the people, that they should suffer them-'selves to be Governed by a King, and that under such a government the King-'dome could not be safe: He being asked what he thought of Mr *Marshall*, 'M. *Calamy*, M. *Sedgwick*, and other godly Ministers; he answered and said they 'were a company of Mountebancks, and that they kept the people in igno-'rance and blindnesse, and that they preached nothing but what we know al-'ready, and that he knew no Scriptures for them to be Preachers more then o-'ther men, as he named Shoemakers, Coblers, Weavers, or Sopeboylers, and the 'like; absolutely speaking against all Congregations and Ministers, and that if 'their Tyths were taken from them, they would soon leave their trade; and 'said that the Apostles were tradesmen, and were not chargeable to the bre-'thren; He further said that our Ministers might go and preach the Gospel to 'the Turks and Heathens, and not to stand prating here, for as he said before, we 'knew enough already. I asked him who should preach to the people, and how they should be maintained, if they would have them have nothing? he answered 'he knew no Ministers that ought to be maintained, but that every man that had 'gifts might be a Minister, and use the liberty of his Conscience; and he spake in 'the behalf of *Paul Best* for his Blasphemy; saying, that if we could not convince 'his Conscience, we ought not to punish his body. Touching the Rebellion in

Observe to what this pretended liberty of Conscience brings men, namely, to plead for Treason, Rebellion, and all kind of wickedness.

☞ 'tured people then we, and said, why should not they enjoy the liberty of 'their Consciences? I told him that it was a sad thing to see how we are divi-'ded, some women would not pray with their husbands, and some not sit at ta-'ble when they gave thanks for the creatures; and servants would not joyne in 'prayers with their Masters, nor heare them repeat the Sermons, and that 'many of them have cast off all duties in their families; he justified them all in 'what they did, and said, they could give a Reason for it, and that it was their 'Conscience that led them to it, and therefore they ought not to be blamed.

'*Ireland*, M. *Walwyn* said, the Irish did no more 'but what we would have done our selves, if it had 'been our case; and said, What had the English to do 'in their Kingdome? and that they were a better na-

'All this I do averre to be truth, and will maintain it, and can bring others to 'witnesse the same, and have set to my hand. *T. C.*

The second was told me *March* 29. by a Common-Councell-man of the City of *London*, a godly understanding and active man, who related to me both the place where it was spoken, and the names of some other Citizens, who were present, and heard it as well as himself, and the Relation is as followes.

'There

'There being a meeting at a Tavern of some wel-affected Citizens to consi-
'der of some things in reference to the publick, as they were sitting by the fire.
'(before they began to fall on the businesse they met for) M. *Walwyn* spake of
'the Trinity in such a strange manner, and so slightly, that all the company was
'troubled at it, and they brake off and departed without doing any thing of
'that they came for.

Now M. *Walwyn*, I dare appeal to any indifferent Reader, whether I have injured you in giving barely a brief note or touch upon you, saying, M. *Walwyn, a dangerous man and a Seeker*; or rather whether I did not much befriend you to say so little of you, when as you deserved I should have made a long relation of you and your wayes, as well as of *Hich, Web, Clarkson, Wrighter*, and many others. But what may be the true reason that M. *Walwyn* was so touchie upon the * naming of him in a word or two, as to make a Book, and bring himself upon the Stage? I suppose that beside his pride, and the showing of his parts, it was to engratiate and endear himself to all the Sectaries, by appearing and writing against a man so hatefull to them as M. *Edwards* is, and specially at this time, writing * once and again for the cause of Liberty of Conscience, that so being taken notice of for *a strong head*, and true to the generall libertie of all Sects; some or other of the Independents might get him a Burgess place, and bring him in to be a Member of the House of Commons: I am of the opinion he aimed at that, knowing that *Cornwell* was clearing, and many places there wanted Burgesses; and do beleeve, if a man could see the List of those who are prickt for *Cornwell* by the Independent party, hee would find M. *Walwyns* name in; and I am of the mind, if M. *Peters* were asked, and would tell truly, it would be found M. *Walwyn* and Lieut. Col. *Lilburn* are committed to his care for *Cornwell*, and that he must preach at their election; and besides all other reasons I have to think so, this is one, that both M. *Walwyn* and M. *Lilburn* were by some named, and voices laboured to be made for them to have had them Burgesses of *Southwark*; I have spoken with two godly men of the Burrow, who were once or twice at a meeting about the businesse of M. *Walwyns* being propounded for a Burgesse in *Southwarke*, who then opposed it, as hearing from many hands, that he was *a dangerous man, and a Seeker*, yea worse. As for M. *Walwyn* saying my informations of M. *Lilburn* to his knowledge are such as if they had been made of purpose to shame me: to all the world: I reply, had hee instanced in any one particular, I would have given a particular satisfactory answer: But it may be M. *Walwyn* means that which *Cretensis* particularizes in *pag.* 48. of playing at Cards, that 'tis false that M. *Lilburn* is a player at Cards, and that hee protests *hee never plaid a game at Cards since*.

* *Gangrana, pag.* 128.

* That's the main subject of both his Pamphlets: *A Whisper in the ear*, and, *A word more to Mr.* Edwards.

since his coming to London; Now I desire to ask *Cretensis*, M. *Walwyn*, M. *Lilburn*, what they mean by *since his coming to London*, whether the first time of his coming to *London* when hee came a youth to be here an Apprentice (as many may take the words)? or since his last coming to *London* out of the Army about twelve moneths ago? or coming to *London* after some journey two or three months ago? or which of the times he means since his coming to *London*: Now if he speak and mean of the first, that hee hath not plaid at Cards never since his coming to *London* when hee was a youth, I can prove that is false by good witnesses, and I know M. *Lilburn* will confesse he hath plaid at Cards since these warres: I can for a need tell him where, and when, and produce witnesses, but that needs not; Mr. *Lilburn* (on the 17. day of *March* last) confessed to a Citizen, though he had not played at Cards since his coming to *London* (keeping himself under that equivocation) yet he plaid at Cards severall times in * *Oxford*: But if he mean since his last coming to *London*, which may be few months, or a few weeks ago, (neither do I know how often M. *Lilburn* may make journeyes, and return again to *London*,) that no whit infringes the truth of my Relation concerning him; for I did not say he plaid at Cards this month or two; but if he have often plaid at Cards since hee was a great Sectary, and a stickler against the Presbyterians and the Reformed Churches within this yeer, two, or three of the contestation against the Presbyterian Government, that makes good what I have said of him; and in common acception that man may be truely said, and is so called to be one who is a player at Cards, that yet playes not every week nor month (not having opportunities, nor his many occasions at some times permitting him) but only once a yeer, at the ordinary time of playing at Cards, and when he is at leisure, and meets with company for it: Now if Lieutenant Col. *Lilburn* would play often at Cards when he was prisoner in *Oxford* in his affliction, and among the Cavaliers, the enemies of Reformation, (both which are great aggravations of the fact; for, *if a man be afflicted*, saith Saint *James*, *let him pray*, not play at Cards; and a man among enemies, and those who hate Reformation and strictnesse, had need walk more circumspectly, and be more exact because of the reproach of the enemy, and who no question from thence took occasion both to strengthen themselves in their loose walking, and to speak evill of the wayes of God) I know no reason but a man may without breach of charity judge he will play at Cards now he is at liberty, and among his brethren the Sectaries. And so much for the present by way of Reply to M. *Walwyn*.

* When he was prisoner there, being taken by the Cavaliers when they came to Branford.

Reply to *Cretensis*.

As for *Cretensis* the *Cretian*, *alias* Mr. *Goodwin*, hee is a man who expresses so much pride, arrogancie, malice, wrath, jearing, and scoffing,

fing not only at me and my Books, and some few faithfull Ministers and servants of God, but against all *Presbyterians Assembled or not Assembled* in England, Scotland, France *and* Ireland, coming forth just like Goliah, *the Uncircumcised*, Ling and defying *the armies of the living God*, that I have much ado to keep my selfe from answering him according to his folly, and beating him with his own weapon, *Difficile est Satyram non scribere*, and my indignation to see the unworthinesse and insolencie of the man much provokes me. But I consider what becomes me as a Minister of the Gospel to do in such a case, rather then what he hath deserved, and therefore shall passe by his railings, and scoffs, *not rendring evill for evill, or railing for railing, but contrariwise blessing, knowing* that I am *thereunto called*: And instead of railing and vilifying Master *Goodwin*, I will a little expostulate with him; M. *Goodwin*, will you never leave your scoffing and scorning, your reviling and reproaching of all men, stuffing your pages with great swelling words, and filling whole leaves with nothing but jeers and multitude of six footed words instead of Reasons and Arguments? will you by all your writings and preachings make good that Title which by way of reproach was first given to you, namely, *The great Red Dragon of Coleman-street?* will you still *speak as a Dragon*, and Dragon like flie fiercely in the faces of all, spitting your poyson and venome against all, casting fire-brands every where? will you alwayes use your mouth to *speak great things and blasphemies, and open your mouth in blasphemy against God, his name and his Tabernacle*, as you have done in your Books of Controversie? will you never learn to be meek and lowly, to deny your passion, speak as a Lamb, and repent of your deeds? let me tell you, that if you belong to God, this spirit of yours, and the way of managing things in your Books of *M.S. Theomachia*, Answers to Mr *Prynne*, *Cretensis* will cost you dear, and you will be saved as by fire. For my part instead of reproaching and scoffing you (though not for want of matter, *Cretensis* being a very fruitfull subject for a man to exercise his wit upon) all I will do either in this brief, or in my full and large Reply shall be to draw to one head all the Errours and strange wayes *Cretensis* holds and hath walked in, by which if (God will) he may be ashamed and truly humbled, and his spirit saved in the day of Christ, or however, that godly weak Christians may know him as a dangerous erroneous man, and avoid him: All I will say now (reserving particulars, and the proofs of them till my full Reply) shall be this, that *Cretensis* hath an hereticall wit, and holds many wicked opinions, being an Hermorphradite and a compound of an Arminian, Socinian, Libertine, Anabaptist, &c. and in regard of some strange opinions he hath held many years, and others that in time he might fall unto (which in the Presbyterian way he could never enjoy with quiet, nor have liberty to propagate them) therefore he took sanctuary in Independency, falling from our Church, and the Presbyteriall Government (which a little before the first sitting

ting of the Assembly, he held to be most agreeable to the Word of God) unto the Independent way, as that wherein he might with more safety enjoy his opinions; and lest *Cretensis* should score up this for a lye, as he hath done many truths, which before I have done with him, I shall make apparent to all, I do here give the Reader a true Copie of a Narrative sent me from a godly humble learned Minister subscribed with his own hand, which fully proves the matter I have now spoken of.

A Narrative of certain words uttered by Mr. *John Goodwin Minister of Coleman-street, not long before the Assembly sate.*

'THe said Mr *Goodwins* judgement being consulted as concerning the 'point of Church-government: His Answer was to this effect, that in his 'judgement he approved of the Presbyterian government as being most agree-'able to the Word of God, yet in fine added that he thought, that the way of In-'dependency would better suit, and fit him in regard of some private and singular 'Tenents that he held.

This Minister subscribes his name at length under these foregoing lines, and writes as follows.

'Master *Edwards* let me request you not to bring my name upon the Stage 'in Print to attest this businesse for divers reasons best known to my self: I say no more, *Verbum sat sapienti.* *Yours in all offices of love.*

And therefore though in this, as in any other particulars, I set not down the names in Print, yet am I far from forgery or lying, or those Ministers from being afraid to justifie their Letters, as *Cretensis* would insinuate to the Reader, *pag.* 6. 7. But I conceive the Reasons why this Minister and many others, though they are willing to witnesse truth, and to communicate their Intelligence about the Sectaries, yet for the present do desire to have their names concealed. 1. Because they live among many Sectaries and Independents, some whereof being in place both in Towns and Countries may do them no good offices, but may much molest and trouble them; and therefore unlesse some great good might come by witnessing publikely, which might countervaile their hazard, as suppressing & the Conventicles of the Sectaries, the spreading of erroneous opininons, and punishing some of the Rabbies and Ring-leaders, they are unwilling to venture themselves by being brought upon the Stage in Print. 2. Because some live in places where part of our Armies lie, or may come: Now many souldiers being Sectaries, and violent for their opinions, if they should meet with any Ministers named in print, giving me intelligence, it were as much as the spoiling of them and their families; and where are they that do or will secure them from such violence? there are too many examples of Ministers being

ing in danger, as M. *Andrews* was, and therfore I deal plainly, I have been ſpoken to by word of mouth, and ſent unto from ſome Miniſters in the Country not to name them in my Books, becauſe, if the Army, or ſome parts of it come that way, they ſhall be undone, which is a ſatisfying anſwer to all rationall men, for my concealing their names, eſpecially to all thoſe who underſtand the ſtate of things, and obſerve how powerfull the faction of the Sectaries is.

Now before I come to give a particular Anſwer to the moſt materiall Objections made againſt my Book, I ſhall premiſe theſe ſixteen Obſervations upon *Cretenſis, Or a briefe Anſwer, &c.* which to every judicious and unprejudiced Reader will (I make no queſtion) give a great deale of ſatisfaction, and ſerve for a precious Antidote againſt the venom and rancor of the *Cretian.*

Obſ. 1. I deſire the Reader to obſerve the hand of God in leaving M. *Goodwin* ſo to himſelf in writing this Pamphlet as to ſuffer his own pride, paſſion, rage and malice ſo far to blind him, as to name his own Book (and therein himſelf *Cretenſis*) giving himſelf the name of Lyar, as is manifeſted by the Title of the Book *Cretenſis, Or a brief Anſwer to an ulcerous Treatiſe &c.* ſo that *The brief Anſwer to an ulcerous Treatiſe* is *Cretenſis*, not the Treatiſe publiſhed by Maſter *Edwards*, which is made by Maſter *Goodwin* contradiſtinct to *Cretenſis*, ſo that if M *Goodwin* underſtands plain Engliſh, common ſenſe, and *knows how to range his Parts of Speech in a Sentence*, &c. let him in his Rejoynder to my Reply deny it if he can; and truly tis admirable (and I cannot but admire the wiſdome and goodneſſe of God wherein men deale proudly to be above him) that this great Rabbi, and Seraphicall Doctor, who comes forth like Goliah, challenging all the *Presbyterians Aſſembled or not Aſſembled*, carrying himſelf with that diſdain and ſcorne towards me, juſt as Goliah to little *David*, filling up ſome of his pages with ſcornings of me, as that I cannot writ true Engliſh, put the Nominative Caſe and Verb together, ſpeak common ſenſe, nor give the Engliſh ſenſe of a Latin ſentence, ſhould himſelf in the very firſt words he writes prove himſelf ſuch an Ignoramus both in the Latin and Engliſh, as to give himſelf the title of Notorious Lyar, namely, * *Cretenſis, Or a brief Anſwer, &c.* And as the man doth it in the Frontiſpice of his Book, ſo in the Book it ſelf, as in *pag.* 39. where he would make me a lyar in that Relation of *Coſens* of *Rocheſter*; in the very entrance into it he ſtumbles, giving his own Relation the lye, as the Reader may perceive by theſe words, *Cretenſis* ſpeaking of what was reported to me that *Coſens* ſhould ſay of Chriſt, ſaith, *let this be the firſt lye in this Catalogue, the man never ſaid it*, ſo that he makes it a * lye that *Coſens* never ſaid it: Now if this be a lye that *Cretenſis* never ſaid ſo, then by the rule of contraries, 'tis a truth that he ſpoke it; and however *Cretenſis* may meane otherwiſe, if the man knew how to bring it out, yet the

See Vide pag. 10. pag. 24.

Tit. 12. *The Cretians are alwaies Lyars.*

* This is a lye in *Cretenſis* Catalogue, that *Coſens* never ſaid it.

best that can be made of it, is, that this great *Critick*, who for want of matter, falls upon my words, making me to speak false English, nonsense, and to be ignorant in *putting the Nominative Case and Verb together regularly in English*, is himself ever and anon tardy in false English, nonsense, not putting the Nominative Case and Verb regularly together, of which I could give (if I had no materiall things against *Cretensis*, nor nothing else to do but to pick straws) many instances both in this and other of his Books; but I will name only one, and that in this businesse of *Cosens* apealing to *Cretensis* himself, where in this following sentence, *His Relation here reports that one* Cosens *of Rochester in* Kent, *that Jesus Christ was a Bastard*, is the Verb for the Nominative Case; and whether M. *Goodwin hath well ranged his parts of Speech* in this sentence, and *put the Nominative Case and Verb together regularly in English?* besides adde unto this what followes *Hoc primum: Let this be the first lye in this Catalogue, the man never said it*: whether he hath *framed the structure of a period according to the common rules of Reason, Grammar, and common sense*; but to put a period to this first Observation, let the Reader take notice that in the thing wherein the man hath sinned (his principall designe being this by all his Art, flourishes and fallacies to render me a Falsifier and a Lyar to the world) in that God hath punished him, suffering him to give himself the name of *Cretensis*, alwaies Lyar, by which name he will be known and called as long as he lives, and after he is dead also.

Obs. 2. M. *Cretensis* Answer in the whole frame, drift, and in all the strains of it is so carried (if not formally yet virtually and equivalently) to justifie and defend all the Heresies, Blasphemies, Practises I have spoken against; for what one of all the 180. Errours or Blasphemies is spoken against, disavowed or condemned in *Cretensis* Answer, but rather all along throughout the Pamphlet, the Errours, Heresies, &c. are slighted, made nothing of, put off with jears, scoffs, and great swelling words of vanity; yea, in a sort denied, as if there were none such, and in fine, both *Cretensis* Conscience and wanton wit are prostituted and stretched upon tenter-hooks to finde evasions and tricks to bring off without losse all sorts of Sectaries and opinions; as for instance, *Cretensis* palliats and daubes with untempered morter, the Errours, Heresies, Blasphemies, &c. with such kind of devices as these following: *That he could make a Discovery of as many Errours and Heresies together in one alone, and that the most Orthodox Presbyterian under Heaven (no nor Independent neither) errours not much beneath the like rate or number of errours and mistakes of Religion, that he marvails how M.* Edwards *could stay his pen at so small a number as* 180. *and did not advance to ten thousand times ten thousand, &c. that if I will own the verdict of as learned and ingenuous a pen as ever writ on my side,* (Cretens. pag. 9.) *I must release the better half of the prisoners, and instead of* 180. *Errours and Heresies write down fourscore, and that for twenty* (Cretens. pag. 11.) *and ten of those opinions which I have impeached of* Cretensis, pag. 3.

Errours

Errours and Hereſie (and he will not ſay for how many more) he caſts the glove to whoſoever will take it up to bring them off with the honour of truth; beſides *Cretenſis* makes a ſixfold deduction from the Catalogue of Errours and Hereſies, (*Cretenſ. pag. 9.*) and pleades formerly, and *in terminis* for ſome of the Errours; laſtly alſo he ſo minces and extenuats the whole contents of my book, (*Cretenſ.* p. 11. p. 20. 21) *That when all the accuſed ones ſhall have time and opportunity to ſtand forth, and plead their innocency*, (Cretenſ. pag. 6.) *there will be very little truth found remaining in any thing reported by* me, *except in ſuch things as are tranſgreſſions againſt no Law*; and indeed the whole Anſwer is in one kind or other a continued pleading for *Baal*, and a calling Error Truth, and Darkneſſe Light. O the wretchedneſſe and wickedneſſe of *Cretenſ.* whereas for theſe abominations of the Errours, Hereſies, Blaſphemies of our times, (known too well to all the Kingdome) he ſhould have ſat down aſtonied, mourning and ſighing, rending his heart, crying out, *my bowels my bowels, I am pained at the heart*; the man makes a ſport and mock of them to make himſelf & the Independent ſons of *Jeroboam* who are of his own conſtitution merry with them, uſing alſo ſeveral Artifices & ſophiſtications to elude the truth. And tho this be very ſad that ſuch a man as *Cretenſ.* who pretends to ſo much Saintſhip and holyneſſe ſhould do thus, or indeed any man who hath but the name of a Chriſtian, yet I cannot but obſerve a good hand of God in this as well as in the former, thus to leave him as to ſhame him before all the world, many beſides my ſelf taking notice and ſpeaking of this in *Cretenſ.* how without all diſtinction he ſpeaks for, & moſt ſhamefully excuſes all kind of Errors, Hereſies, Blaſphemies, Antitrinitarians, Arrians, Antiſcripturiſts, &c. not finding any one Error or perſon throughout my book worthy to be blamed; but in this we find no ſtrange thing, for that Scripture muſt be fulfilled, *As for ſuch as turn aſide unto their crooked wayes, the Lord ſhall lead them forth with the workers of iniquity.*

Obſ. 3. *Cretenſis* throughout his whole Anſwer, without excepting any one man makes al thoſe erroneous perſons *Saints, faithful ſervants of God*, &c. whom I have mentioned in my Catalogue, and though moſt of the inſtances in my Relations, where I name perſons and inſiſt ſomewhat largely upon them, be of moſt dangerous men, & of men holding moſt abominable horrid errors and blaſphemous opinions, as *Writer, Webb, Clarkſon, Hieb, Adamſhall*, &c. yet doth not *Cretenſis* condemn, ſpeak againſt any one of them, or ſeparate the vile from ſuch as may be pretious among the lower ſort of ſects, but bundles them up among the Saints, ſpeaking of the S^ts the S^ts, whoſe nakedneſs M. *Edwards* being of Satans Councel, hath laid open, & ſpread a table for Satan with the ſhame and ſorrows of the Saints, ſo that in *Cretenſis* Kalender (*Cretenſ. p. 5.*) Antitrinitarians, Antiſcripturiſts, Arrians, Socinians, Perfectiſts, are canoniſed for S^ts as well as Independents, Brownſts, and Anabaptiſts, and a man may find there S^t *Beſt*, St *Wrightſtr*, St *Webb*, St *Hieb*, St *Clarkſon*, &c. as well as St *Goodwin* and his Church; and no

question if Saint *Best* shall suffer by the Parliaments authority, for his damnable Heresies and Blasphemies he shall be a Martyr too as well as a Saint in *Cretensis* Kalender, and be reckoned the Protomartyr of the Sectaries; and in this the Reader may observe how *Cretens.* (no question against his own intention) whilst the main scope of his Pamphlet is to make *Ganganena* a lying book, confirms the truth of many passages related in it, namely the Independents holding with all other Sects, not dividing from them, pleading for them upon all occasions, strengthning their hands, bringing them off from danger, &c. all which *Cretens.* in many pages of his book makes good, and though he had a fair occasion upon the coming out of *Ganganena* to have cashiered many out of their number (there being so many foul Sects and Sectaries discovered) and can never come off with honour for not taking it, yet 'tis evident *Cretensis* will not loose any one sort of Sects or any one Sectary, but joyns them with himself and his own Church, the *Saints, the faithfull servants of God*, and such like.

Obs. 4. *Cretensis* out of his pride, and in his rage casts fire-brans every where, abusing and having a fling at all he comes near, or takes an occasion to speak of, and that not only particular single persons of approved integrity and abilities, but whole societies, as the Honourable Court of Common-Councell, *p.* 49. calling them *Brethren in iniquity* with me, for representing in their Petition to the Parliament, that there were * eleven meetings at least of Sectaries in one Parish in this City, yea and all Presbyterians *Assembled and not Assembled*: Had *Cretensis* only abused and scorned me, *a poor weak thimblefull of dust, that in his account knowes not how to range Parts of Speech in a sentence, nor to put the Nominative Case and Verb together regularly in English*; I could have born it, and passed it by, as I have done many of the like kind; but who can without a check, suffer this proud man to slight and scorn all kind of worthy men, as if all wisdome and understanding dwelt in him alone.

* Vide *Petition of the Lord Major, Aldermen, and Commons of the City of London, presented to the House of Peers.* Jan. 26.

Obs. 5. *Cretensis* in several all places of his Book abuses Scripture (bringing that in to serve his turn to make jests and scoffs upon me and others, as in *pag.* 9. 15. &c. 'Tis a great iniquity in me (as *Cretensis* would make it) to abuse his Saints, but no fault in him to make jests upon the Scripture.

Obs. 6. *Cretensis* Pamphlet consists of little else but great swelling words of vanity, jears, scoffs, bitter reproaches, long-winded sentences, preambles, circumlocutions, and multitude of words without waight and matter, so that if a man substract all these, what remains? certainly all the matter, reason and strength of this Book may be writ in a gold Ring, and there will hardly be enough to fill *a poor weak thimblefull of dust*; as for example, what ado doth *Cretens.* make, speaking over and over the same things, spending whole pages and leaves upon that which he might have spoken & answered to in three or four lines; as

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about bowling on dayes of Thanksgiving, he runs out from *pag.* 28. to 36. and so carps at the word meeting in *pag.* 36, 37. Now 'tis an evident signe the man could not find matter of exception in *Gangr.* to work upon, that he so catches at words and phrases; no man who is in his wits, and hath good employments, will spend his time in picking of strawes and catching flies.

Obs. 7. *Cretensis* if not formally and in so many words, yet virtually doth animate and stir up the Sectaries to fall upon me, dealing by me in opposing the errors of the Sectaries, just as the Jesuits and Papists do against those who write and preach against their way, telling some of their seduced followers, it will be a meritorious work to kill such, and take them out of the way; and if *Cretensis* do not so, what mean these words *p.* 19. *And let Mr.* Edwards *know, and let his conscience and compeers know, that whatsoever he shall suffer, whether from his Sectaries or others in this bloudy negotiation, he shall suffer not as a Christian, nor with Christ, but as a Malefactor and an evil-doer*; implying, that if the Sectaries mischief or kill me for my book 'tis but an act against a Malefactor and an evill-doer.

Obs. 8. *Cretensis* takes upon him to set out a Book which he cals an Answer to a Treatise lately published by Mr. *Edwards* called *Gangræna*, and yet in this Answer * professes that he hath not read one quarter of the Book as yet, and * that he hath neither leasure nor opportunity to search to the bottome, or sift to the bran; all that the man storieth *per se* and *per alios* in his *Gangræna*. Now I think these are the only true passages in the Book; for had *Cretensis* read the Book thorough, and well laid to heart the Contents of it, and compared one thing with another which I say in my Book, I think he would never have written such an Answer, nor belched out such unsavory passages against it; I beleeve if *Cretensis* had read it thorough, there are such sad and serious passages in many places of the Book as would have awed his conscience; but in the mean time how well becoming such a learned deep Rabbi and wise man as *Cretensis* would be thought to be, 'tis to write an Answer to a Book, and to professe he never read one quarter of it, I leave to all rationall men to judge, and to *Cretensis* himself upon a review: I had thought Master *Woodwards* folly spoken of by many for giving his censure and judgment upon my *Antipologie* before he read it over (only dipping here and there) would have been a warning to other men. Master *Edwards* as *weak a poor thimblefull of dust* as he is, not knowing according to *Cretensis* Grammar, *how to put the Nominative Case and Verb together, &c.* would have been ashamed to have had so little wit or reason, as to make an Answer to a Book, and in that to declare to all the world he never read a fourth part of it, but I cannot but take notice of the good hand of God in befooling Mr. *Goodwin* in this, as in many other passages of his Answer.

* Cretensis *pag.* 50. * *I professe truly, that I had not read one quarter of the Book as yet, nor know whether I shall ever care to read it through or no. And in* pag. 6. *I have neither leasure nor opportunity to search to the bottome.*

swer to cause him to proclaim thus his own shame and folly to the world.

Obs. 9 Great *Cretensis* a deep Divine, a Teacher of Teachers (as some try him up) the great lying Oracle of the Sectaries, yet further sowes out his own shame and folly in saying the *far greatest part of the particulars detected more observed by others, and presented to him.* (*Cretens.* p. 50.) Is not this a strange and new way of answering Books, for men to take up things upon trust from others, to go by an implicite faith, and not to see with their own eyes, nor examine things themselves, especially for a man upon things observed by others, to make such a mighty businesse and to carry matters in such a scornfull triumphing way positively charging a Book with lying forgery, &c. as *Cretensis* doth? what if *Cretensis* Saints, who observed and presented matters to him, (being parties) should out of weaknesse, injudiciousnesse, or partiall affection, if not malice and wilfulnesse mistake and pervert my sayings, where is *Cretensis* then? I must tell *Cretensis* the poor *weak thimblefull of dust*, so scorned by him as not worthy to carry his Books after him, doth not use to make Answers to Books without reading one quarter of them, but before he sets forth Answers, he reads them many times over, laying and comparing one thing with another, neither takes he any thing upon trust from other mens observations which he writes as his own, or can come to see with his own eyes. Should Mr. *Edwards* in writing any of his Books, or in this last have taken *Cretensis* slight course, there's no question but before this time Mr. *Edwards* had heard after another manner, and in another way of his Books then he hath, especially of his *Antapologie* and *Gangrena*; but the *poor weak thimblefull of dust, that knows not how to range his Parts of Speech in a sentence, &c.* hath more brains in this then the bushel full of dirt, who though *Cretensis* have more guts and garbage and be better bodied, yet in the opinion of wise men will be thought to have lesse understanding, and fewer brains in expressing himself so as he hath done.

Obs. 10. All the materials and ground-works *Cretensis* makes use of and goes upon in his Answer to *Gangr.* to disprove the truth of things related by me (as the Reader may observe) are either the Testimonies of the parties themselves, as *Overton, Casus, Kiffin, Lilburn*, Mr. *Burroughs*, &c. (which in their own case are little to be credited; and if according to *Cretens.* (p. 12) rule it be no regular processe in Law, to ask my fellow whether I be a theif, then sure 'tis no good one to ask a mans self if he be a theif) or doubtful dark Answers to matters of fact, that may be taken in divers senses just like the Answers of the lying Oracles, of wch there are many instances, as in that of *Lilburn* playing at Cards with many others, or else his witnesses will be found to be Sectaries, Anabaptists, Apprentice boyes, or parties interested, or such like; (*Cretens.* p. 44.) as for instance in Mr. *Rierafts* Letter, whereas my proofs of things will be found to be of another nature, most of the greatest things laid down in my Catalogue known to my self and many,

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many, the Books being extant to prove them, and moſt of my witneſſes will be found to be godly able Miniſters, and other eminent, ſound, ſubſtantial Chriſtians, and the worſt of them of more repute, more likely to know things they reported then the beſt of yours (excepting Mr. *Burroughs*, whom yet I ſhall prove to have forgot himſelf in writing that Paper ſet down by you *Page* 42.) beſide, the perſons whom I had relations from, had no reaſon to ſpeak things out of partiality, prejudice, but only the naked truth, many things being related to others as well as to me; beſides, few of them who writ or related theſe matters, did them out of any deſign againſt the Sectaries, but only in a way of declaring, and bewailing to what paſſe things were come; and if to all theſe be added what *Cretenſis* himſelf grants, *page* 26. one affirmative teſtimony is more valid in Law, then many negative, all that Mr. *Goodwin* hath alleaged by way of Anſwer is to little purpoſe.

Obſerv. 11. That thoſe very things *Cretenſis* charges me with either in my *Antapology*, or *Gangrena* (though moſt unjuſtly) as forgery, lying, jugling, bitterneſſe, maliee, bloody negotiation againſt the Saints, taking up reports, and printing them upon weak and ſlight grounds, obſcene ſcurrilous writing, contradictions, falſe Engliſh, nonſenſe, with ſuch like; the man himſelf, as in other of his Books, ſo alſo in this, is moſt faulty, as the judicious Reader may obſerve more or leſſe in one of theſe kindes or other throughout the whole Book, and in my full Reply I ſhall more largely and particularly ſpecifie: In one word, *Cretenſis* is a moſt ungodly, Antichriſtian, inſolent, proud, malicious, wrathful, lying, obſcenely ſcurrilous, nonſenſe, abſurd, contradictory piece.

Obſerv. 12. *Cretenſis* in all his Books of Controverſie and Anſwers of all ſorts that I have ſeen and met with, is of all Writers in this later age the greateſt falſifier of Authors, wreſting them upon all occaſions, and that with a Gyant-like confidence againſt their own ſenſe, and contrary to what they are known *ex profeſſo* to hold, and he will not be beaten off from it, as is apparent in his Treatiſes of Juſtification, and in his Anſwer to Maſter *Prynne*, and in this Book bringing in Maſter *Ball* for him in the point of Free-will: Now this muſt ariſe either from that heretical genius of his that *he ſinneth being condemned of himſelf, ſpeaking lyes in hypocriſie, having his conſcience ſeared with a hot iron*, or elſe from a high flown mad fancy, making things to appear which are not at all, like to that mad man of *Athens*, who thought all the Ships that came into the Haven were his (though he never were ſharer, much leſſe owner in any Ship) ſo *Cretenſis* fancies all learned Writers to be for him: wheares indeed there never was any ſound and Orthodox Divine for him, as I ſhall ſhew more fully hereafter, and divide Learned Maſter *Gataker* from him.

Observ. 13. *Cretensis* just *Cretism* like fastens that upon me in my *Gangræna*, assuming I say that which I do not, as in *pag.* 28. *sect.* 28. and doth father opinions upon me, meerly from the leaving out of a word or two by the Printers over-sight. *Cretens. pag.* 33. (though corrected in the second Edition, and abroad full fourteen dayes before *Cretensis*) which was either done wilfully and on set purpose against his knowledge, or from his not reading over my Book, but taking up things upon trust.

Observ. 14. There are many things in *Cretensis* Pamphlet which he pretends to Answer, making much ado of, and laboring to fasten upon me lyes, nonsense, &c. which yet in the close, after a great many high-flown words, *Cretensis* is forced to confess them true, and that both of himself and others (though by many words he hath labored to puzle and cast a mist before the eyes of the Reader.)

Observ. 15. I desire the Reader to observe, that this Answer made by this great Rabbi, is but snatches here and there, answering *Gangræna* by great leaps, as Leopards use to take: *Cretensis* answers one passage out of *p.* 70. and then leaps to 128. taking another there, and from *p.* 128 leaps back to *p.* 8. and after this sort the whole Answer is: And for those places where *Cretensis* fastens upon something to give an Answer unto, even there he snatches, takes not the whole, what goes before, nor what follows after, so that after that rate of Answering (if such kinde of Discourses must have the names of Answers) how may not men elude, and make nothing of the excellentest Books that ever were written by men, yea of the Scriptures themselves, and wrest them, if they will not take one place with another, and observe what goes before, and what follows after: And as this great Rabbies Answer is by snatches, so 'tis full of miserable shifts and poor evasions, as among others, *pag.* 16. *Cretensis* gives that reason why my *Antapology* hath not been Answered in 18. Moneths, *because the way by which light and truth should go forth into the world, was hedg'd up by Clergy, Classique Councels, as with thorns against him:* Now I wonder with what face *Cretens.* can write this, when as all men know the Independents have a Licenser of their own at hand, Mr. *Bachilor*, who is such a * friend to all the world of Believers, that certainly he cannot deny *Cretensis*: Do not we daily see the man Licenses without either fear or wit all kinde of Pamphlets, *The Error of Anabaptism*, against Mr. *Marshal*, the Error of Seekers in *The Smoke of the Temple*, *A pretended Answer of* Mr. *Salmarsh to the Assemblies Petition*, and now *Cretensis* against *Gangræna*; and will Mr. *Bachilor with Clergy, Classique Councels, hedge up the way as with thorns* against *Cretensis* Reply to Mr. *Edwards Antapologia*? Can *Crentens.* think though his own deluded Church, and other Sectaries may have so much Independent faith as to believe him, that

* *Salmarsh* groans for liberty.

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any Presbyterian hath so little wit as not to laugh at such folly? Why could not *John Bachiler* as well *leap over the hedge of Clergy Classique thorns* to License a Reply to *Antapologia*, as an Answer to *Gangræna*; and pray Mr. *Goodwin* in your next *ecclesiastique* you give unto the world by *publike writing*, give me an account why honest *John Bachiler* could not as well *leap over the hedge of Clergy Classique thorns* to License a full Reply to *Antapologia*, as to License *A brief Answer to Gangræna*? But no more of this now.

Observ. 16. The Christian Reader may observe *Cretensis* as in this, and his former Books, so in all his preachings and ways, to have all the characters and marks of false Prophets and false Teachers, not only in his hands, but upon his forehead, so that if I would here enlarge, I might clearly shew all that Christ and the Apostles spake of false Prophets, are to be found in *Cretensis*; but I will only instance in a few laid down by *Peter* and *Jude* in their Epistles, and upon the propounding of them, I know the Reader will say, as face answereth face in glasse, so doth *Cretensis* answer these Scriptures; *Peter* saith of the false Teachers in his time, that *they speak great swelling words of vanity, and that they promise* their followers *liberty*; and *Jude*, They are *clouds without water, carried about of winds, raging waves of the Sea, foaming out their own shame, wandring stars; their mouth speaking great swelling words, having mens persons in admiration because of advantage, These be they who separate themselves, sensual, having not the Spirit*: Now I do appeal to any man who knows *Cretensis*, either in his Writings or Preaching, whether he be not a man that speaks great swelling words of vanity; whether he doth not promise his followers liberty, yea, a universal liberty? whether he be not a cloud without water, flourishes and shews without substance? whether he be not a raging wave of the Sea, foaming out his own shame, witnesse his Answer, a wandring star, wandring from one opinion and Religion to another? and lastly, whether he be not a Separatist and sensual person, without the spirit of love, meeknesse, humility, zeal for Gods truth, and of a sound minde? In one word, I do not think there's any man in the Kingdom hath a more heretical head and heart than *Cretensis*, and unlesse God give him repentance and recover him out of those snares wherein he walks, I fear if the man lives but one seven years, he will prove as arch an Heretick, and as dangerous a man as *England* ever bred, and that he will be another *David George*, *Francken*, *Socinus*, and be canonized for a Saint amongst those of *Munster*, *Rascovia*, &c.

Quest. But it may be demanded by some, What's the matter, and what are the causes that such venomous rancorous Books as Mr. *Goodwins Cretensis*, &c. are printed, and so many hard speeches in City and Country daily uttered against Master *Edwards* and his last Book intituled *Gangræna*, is it not a Book full of Lyes, nothing but Lyes? is it not a Book full of venom and

malice against the Saints and faithfull Servants of God, calling for fire and sword against the Saints?

Ans. 'Tis a Book full of truth, as will appear in the Replyes I give to the particular exceptions made against it, and have in part cleared already, and a Book of so much truth, that I believe no Book written this hundred years, having so much variety and particularity in it, will be found to have more; and for the proof of the truth, and reality of the Errors, &c. contained in it, I have expressed my self at large (as foreseeing the Sectaries would call it a Book of Lyes) in my *Gangræna*, p. 5, 6, 7, 8. and as 'tis not a Book of Lyes, so neither of bitternesse, nor of speaking evil of the Saints, but a Book free from railing, evil speaking against the Saints and Servants of God, which at large in twelve several particulars in my full Reply coming after this Book I shew: But no judicious Christian need wonder at it that the Sectaries generally give out so, for they have nothing else left to say for themselves, and to help their desperate cause, so much discovered and wounded as 'tis by *Gangræna*; and what do they do in this case, but as the Jesuits and Papists did by Mr. *Foxes* Book of Martyrs, give out it was a Book of Lyes, and writ Books to disprove some matters of fact, taking advantage from some mistakes in circumstances about names, places and such like, to cry it down; and yet all the Protestants know it was full of truths, and is of precious esteem in the Church of God. Just so do the Sectaries now by my Book; and many of them, that they might possesse the people the more against it, and make that imputation, *That 'tis full of Lyes*, gain credit with the people, have invented many Lyes and Stories, which they formally tell up and down the City and Countrey for certain (and I can produce several witnesses to prove this, namely Ministers and others, who have come to me and to others to know the truth of them) as that some of the Independent Ministers have been with me, Mr. *G.* Mr. *B.* and have convinced me of some Lyes in my Book, as that same of the Souldiers out of the Army, have been with me about the story of Mr. *Andrews*, and proved it false to me, as that one whom I name in my Book and speak of, as having some relation from the mans own mouth, coming to me about it, I confessed I knew him not, nor never saw him before, with some other such; all which are meer lyes and fictions of the Sectaries, (so wicked and cunning are they in their generation to uphold their tottering *Babel*) to prejudice Christians from reading and considering my Book. But good Reader, however falshood and slandering of men, is pretended the great cause of speaking so against me and my Book; the true cause of all the hatred is, because there is so much truth in it: Many men who answer nothing to it, and others who have appeared in writing to disprove the truth, know themselves and others too guilty, and that in other passages where they are not named,

named, and know that I know and can prove it, and that vexes them to the heart; but were it indeed (as many of them againſt their conſciences give out) a Book of Lyes, they would not be ſo mad at it, but I ſhould before this time a day by ſome of my good Friends the Sectaries have heard of them after another manner, and in another place then yet I have done: But in a word, I apprehend theſe three following Reaſons, as principal cauſes both in *Cretenſis* and others, of their appearing againſt me in ſo much wrath, fury and rage.

1. A Vial is poured out upon the Sun, the glory of their prime men is darkned, both by the *Antapology* and *Gangræna*, they who made themſelves as the Sun in the Firmament of the Church, are found, by theſe Books, not only to be as the Moon full of ſpots, ſubject to like weakneſſe as other men, but to be in the Eccliplſe, fuller of blots then others; yea, their Sun is turned into darkneſſe, and their Moon into blood, and they who would have been thought to have been the only Saints, nay Angels dropt from Heaven with new Goſpel, new Light, and new Revelations, do evidently appear (by what I have written) to all men who have not ſacrificed the principles of their ingenuity upon the gainful ſervice of the * Independent Faction, to be ſtrange kinde of Saints, if Saints. The beſt of them appear to be ſpots in the profeſſion of Religion; but for many among them, who yet are cried up to the Heavens, *they have corrupted themſelves, their ſpot is not the ſpot of his children: they are a perverſe and crooked generation.* Now they being men proud, high-minded, impatient of any check and contradiction in their way, who thought alone to have had the repute among the people for ſanctity, holineſſe, and to have been Idolized by them, and the contrary being ſo clearly demonſtrated by many particular inſtances and proofs given in my Books, no wonder that they are ſo mad, and rage againſt me, and finding their Kingdom full of darkneſſe, that they gnaw their tongues for pain.

* That is proverbially called the thriving ſide and way, Offices, Moneys, Honors, Lands, great places attending upon them.

2. By my Books, eſpecially *Gangræna*, many Sectaries being ſo diſcovered by name, and places of abode, laid open in ſeveral of their opinions and ways, will not be able for the future to do ſo much hurt and miſchief among the people; their Sheeps skins are by this pull'd over the Wolves ears, and many will now ſhun and be afraid of them, who before knew them not; and this diſappointment of infecting and corrupting others, vexes and mads them to the heart.

3. Their way and deſign muſt needs ſuffer much by this laſt Book in the eſteem of all the Churches, and all the godly perſons who are unprejudiced, yea, and of all fair ingenuous men, who before (many at leaſt not knowing the

the depths of Satan) might think well of them; whereas now many of them upon reading my Book, have lifted up their hands and blest themselves, to think what kinde of Creatures these Sectaries are, saying, *If Independents and Anabaptists be such kinde of men, do such things as this Book shews, God keep us from being such; we had some good opinion of their way, but if they be such Adventurers, and have such tricks and wayes as Mr.* Edwards *layes down, we will be none of them.*

Cretensis design, next unto that of rendring my Book and all I relate in it to be false and untrue, is this; The aspersing me and my *Antapology* and *Gangrena* with such weaknesse and want of all learning, as if I understood neither Latin nor English, nor knew not how to speak or write Reason, common sense, or to frame the structure of a period according the common Rules of Grammar, but were a profound Ignoramus, and so altogether unfit to take upon me the confutation of Errors; and this he insists upon in several Pages of his Pamphlet or Answer. *Cretens.* p. 10, 23, 24, 36.

Reply. Now in this, what doth *Cretensis* else but play the Jesuit and Arminian, in stead of solid Answers, thus to slight, vilifie me and my Books, that being just the way they took against such Books as were too hard for them, and knew not how to Answer, as Dr. *Twiss*'s Books against Arminians, *&c.* but whatsoever *Cretensis* in his rage casts upon me and my Writings, my Books will speak for me and themselves in the gates; having the testimony of many learned and godly men both of this and other Churches, at home, and beyond the Seas; and could I without blushing and all suspition of praising my self, relate the passages in Letters, messages sent me, speeches by word of mouth from great Divines, both at home and from abroad, concerning my *Antapology* and *Gangrena*, and that not only of particular men apart, but of many in a body both in City and Countrey, as a common joynt act, besides expressions that have fain from some Independents, and Independentish concerning me, my studies in the Controversies of the Church way, and some of my Books (as a speech of Mr. *Thomas Goodwin* spoken to a Minister one Mr. *T.* and others then present upon occasion of some Independents slighting me, and my first Book, as *Cretensis* doth here; yea, passages out of some of Mr. *John Goodwins* Answers to Mr. *Prynne*, concerning me and my *Antapology*) it would be a full confutation of all *Cretensis* hath said against me in this matter; yea, a clear conviction that all words of this kinde, are nothing else but the venting of his spleen and passion against me and my Books: But all I will say by way of Answer to *Cretensis* reproaches of this nature, is, 1. The quick sale these Books had, being bought up by learned and judicious men of all ranks, the last Book *Gangrena* being now in the Presse the third time within lesse then two Moneths, unto which adding the greatnesse of the Book,

Book, consisting of so many sheets, with the not being exposed to sale by setting up Titles in all places of the City, at Church doors, Exchange, &c. like Wine that needs no Bush (though all ways under Heaven were used by the Sectaries to blast it) is an evident Argument 'tis not such a weak nonsense piece as *Cretensis* speaks of; for in these times when the Presse is so thronged with such variety of Books, and many excellent pieces come forth, more then men can read, judicious understanding men have something else to do with their money and time, then to buy and read Books full of nonsense, contradictions, and whose Authors *know not how to range their Parts of speech in a sentence, nor how to put the Nominative Case and Verb together regularly in English.* 2. I will here give the Reader a true Copy of a Letter to a tittle, sent me from Eight and twenty Ministers out of one County in this Kingdom, whose joynt judgement upon my *Antapology* and *Grangrena*, may serve with every indifferent Reader to ballance, yea, to weigh down *Cretensis*.

To our Reverend Friend Mr. Thomas Edwards *Minister of the Gospel.*

S I R,

WE cannot but acknowledge the great service you have done for the Church of God, by interposing your self against the growing Schisms and Heresies of these times: And upon conference had thereof at our weekly meetings here, we have thought it our part to contribute somewhat to your incouragement, by testifying how great acceptance your labors find among us; who give thanks to God for you and your zeal to his truth, expressed not only in your usual Sermons, but especially in your *Antapology* and *Gangrena*, by which you are well known to us all; and we earnestly desire that you will continue the same endeavors for the maintenance of the truth, and opposing of Errors. And as we are very sensible of the great discouragements you are like to meet withal, so we shall the more heartily commend you, and the successe of your labors to Gods protection and blessing, resting

March 19. 1645. *Your loving Brethren and fellow-labourers in the Ministery*

Unto this Letter the hands of twenty eight Ministers are Subscribed; but I forbear the Printing of them, as I do the County where they live, to avoid all

all danger which might come to any of them from printing their Names, if some Sectaries in the Army come that way, as they are likely to do.

Now in my Reply to particulars laid down in *Cretensis*, I shall apply my self chiefly to justifie and make good those Relations in *Gangræna*, excepted against by *Cretensis*, reserving other things in his Answer to my fuller Reply, which *Cretensis* (God willing) shall be sure of, and that to the full.

Cretens. pag. 2. labours by all his Rhetorick and many words to insinuate to the Reader, how in writing of my Book *Gangræna*, I have said all, and the worst I can of the Independents and Sectaries, & that whilst I charge them *only with such and such crimes*, I do not *so much charge* them with these, *as acquit and discharge* them *from all others, and that there's no reasonable man but will abate and deduct, and that to a good proportion from such reckonings and accounts, &c. much lesse will he judge such accounts short or defective in particulars; and that Mr.* Edwards *hath but faintly informed the world how vile and bad the Sectaries are, but hath justified and acquitted them from all other crimes and imputations of any worse resentment or import then those wherewith he afflicted them, and consequently hath represented them to the world, as better and far more deserving, then far the greatest part of his own Presbyterian Generation.*

Reply. However, Mr. *Edwards*, or the Printer for him, may possibly in some places of his Book print none of the truest English, yet I am sure *Cretensis* in this Page speaks none of the best sense nor Reason that ever I read in my life, but every line and sentence is so slight and weak, that a man may look through and through it; and the truth of it is, *Cretensis* all along hath a multitude of bom-batted, starched words, priding himself therein, but seldom or never in all his answers hath he any thing else; witnesse his Answers to Mr. *Walker*, Mr. *Prynne*, and this present Passage: And first for that which *Cretensis* speaks here, the man makes good what he saith *pag.* 50. that he never read one quarter of my Book, and that he took things upon trust, as observed by others; for certainly had he read my Book over, he could never have writ thus, that in charging the Sectaries with these, *I acquit them from all others crimes and imputations, and that I have represented them to the world, a better and far more deserving generation, then the far greatest part of the Presbyterians.*

1. Because in divers pages of *Gangræna* I expressly declare I have many more to lay to their charge, stiling this Book but a præludium and preparative to what's behinde; doth a man who accuses a guilty person at first but with two or three Articles, and yet formally declares he hath many more, and upon every Article pleads his liberty and power of Additionals, justifie and acquit him from all others?

2. Had

2. Had *Cretensis* but read over my Book, and considered what Errors Practises, Blasphemies I speak of, to what a nature some of them amount, and of what a kinde they are, that there can hardly be worse, he would never have said I had dealt but faintly with the Sectaries, *and that the Sectaries were a better and far more deserving generation then the Presbyterians*; for if the far greatest part of Presbyterians be worse (or so bad) either for Doctrines, Practises, &c. as I have proved many of the Sectaries to be, then I must professe I will disclaim, and be the first that shall cry out of them, and will never go about to plead for them as *Cretensis* does for his Sectaries. But supposing I had not declared my minde in this case, yet all that *Cretensis* saith is inconsequent without all strength of reason; for therebe and are reserves when not thought of, and wise men always in all matters of accusations and reckonings will fear there's more behinde, and suspect somthing worse, though not declared at first; and I would ask *Cretensis*, whether either in impeachments, or reckonings and accounts brought in to Courts of Justice against such and such men, though at first but part of the Accusation be alleaged, whether the accused can be secure, they are justified with an high hand from all other crimes and imputations of any worse resentment or import; and when one is impleaded and endicted upon the latter, this be a good plea in Law, to say he is free, because they were not mentioned at first; much lesse then will it hold in cases where there was a formal Declaration and caution entred, that such Articles were but a preparatory and not the whole matter.

Cretensis pag. 3. makes two Challenges, casting his Glove the first and second time to me; first as to matter of Practise, look of what crimes or miscarriages soever I have with any truth impeached the Sectaries, he will 'produce both as many for number, foul (yea far more foul) for nature perpetrated and done by a far lesse number of Presbyterians; yea and that he 'will give another manner of account of the reality and truth of what he 'brings upon the Stage in this kinde. Secondly, for matter of opinion, that he 'will discover and finde out as many Errors and Heresies, and those of every 'whit as dangerous an Import, to be at this day in a far lesse number of the 'Classique party; yea that he could make a discovery of as many Errors and 'Heresies in me alone; and that he doth not think the most Orthodox Presbyterian under heaven, nor Independent neither, erres much beneath the like 'number of Errors.

Reply. I accept these Challenges, and do take up the Glove both the first and second time, rechallenging and defying *Cretensis* to make them good; and by these ungodly Challenges made by him out of his great care and love of Errors, to strengthen the hands of Hereticks, least they should suffer losse, were he *John* of *Gaunt*, and his Glove *John* of *Gaunts* Gantlet, I

would take it up, And firſt of all Reply to *Cretenſis*, the man ſpeaks he knows not what. *Cretenſis* not having read one quarter of my Book, as himſelf profeſſes, knows not what crimes or miſcarriages, Hereſies and Blaſphemies, with the way of making them good, I charge the Sectaries with: and yet he will at random, and blindefold undertake to finde as many in a far leſſe number of my Claſſique Proſelytes and party. O what will not this man ſay, ſo it may make for the Independent party: Surely he will ſtartle at nothing who dares ſpeak thus: Can you produce as many Blaſphemies againſt Chriſt, the Scriptures, *&c.* and finde as many horrid Opinions in Presbyterians as I have proved to be in Sectaries? where will you finde among the Presbyterians ſuch as *Hich, Wrighter, Web, Clarkſon, Marſhal, Nichols, Den, Oats, Cretenſ. cum multis aliis*; As for the condition *Cretenſ.* propounds, upon which he will make good his undertaking, and out at which he hopes to eſcape, to ſalve his lying, I do for my own part accept it, and am ready freely and candidly to declare my minde and judgement in all points of Religion, and ſhall perſwade others alſo to do the like: But of this more in my full Reply, where I ſhall ſhew the fallacy and ſhift of *Cretenſis* in this; only for the preſent the Reader may obſerve he puts in theſe conditions, that ſo he may provide a Sanctuary for all kinde of Hereticks and erroneous perſons, a a place of retreat for himſelf one way or other to come off theſe Challenges, which in the plain open field he foreſaw he could never do.

Cretenſis page 6. among other his Artifices and devices to weaken the credit of the truth of thoſe matters laid down in *Gangræna* againſt the Sectarian party, labors to poſſeſſe the Reader, 'That for ſaving of my own re-'pute, and to prevent, as much as might be, the thorough examination of the 'greateſt part of what *Gangræna* repreſents by way of diſparagement to the 'Independent party, I printed ſo many Letters without the names of their 'Authors; and upon this *Cretenſis* goes on vaporing and forging in his Heretical brain, certain Reaſons of my concealing the names of the Authors of the Letters, and in ſum, would render me to the Reader, a man to be ſuſpected of jugling and forgery, and the Letters to be void of all truth.

Reply. As for that fallacy of *Cretenſis*, whereby he labors to delude the Reader, inſinuating that the Letters contain the greateſt part of what *Gangræna* repreſents by way of diſparagement to the Independent party, and thoſe Letters being without names, the names were concealed on purpoſe for fear of examination of the truth of the Letters, and ſo the Letters containing the greateſt part of diſparagement againſt the Sectaries, the Sectaries are as it were at once cleared from what *Gangræna* ſaith againſt them; I ſay only this, That *Cretenſis* is a man of that impudence and large conſcience, that he will ſay any thing, ſo it may make for the Sectaries, and againſt the Presbyterians;

ans; for the Letters are not neither in number of ſheets the tenth part of *Gangræna*, neither contain they the tenth part of the Diſcovery of the Errors, Hereſies, Practiſes, *&c.* beſide, ſome things in the Letters are of another nature, and to one of the Letters is annexed a Confutation of the matter contained in it, conſiſting of two whole leaves of thoſe few ſheets, within a few lines.

2. As for that of jugling and forgery which *Cretenſis* would put upon me, the man meaſures me by himſelf and his party, becauſe that he and ſome of his party are uſed to juggle, and poſſibly forge Letters and News, invent and give out many things which never were; have with the Jeſuits their *pia fraudes* to advance their Catholike cauſe, therefore he thinks ſo of me; but I bleſſe God I am a plain man, hating equivocations, mental reſervations, plots, underminings of men, playing under-board, carrying things in the clouds; I count honeſty the beſt policy, and faithful plain dealing the greateſt wiſdom, and the Independents will finde it ſo in the end, however for a while they proſper by their ſhufling tricks, devices, policies, as *Strafford*, *Canterbury*, and others did before them.

3. To come to the main charge of concealing the names of thoſe who writ me Letters, and all the inferences drawn from thence: I anſwer, I have already given ſome Reaſons for it, and do adde theſe unto them; moſt of the men who writ the Letters, writ them not for that end to be printed, knew not of, nor imagined no ſuch matter, neither did I acquaint them with it, and for me without their leave obtained to print their Names to the world, I could not do it, keeping unviolated the rules of friendſhip, beſides I well underſtood that were a way to cut off correſpondency and Intelligence for the future, if I ſhould print mens Names publikely to the world, writing in a private way to me: Of all the Letters written to me, there were two only which I expreſſed to the Authors I would print them, and acquainted them with my purpoſe, whoſe Names notwithſtanding (excepting the two firſt Letters ſubſcribed) I concealed with the reſt for company: But now that I may overthrow *Cretenſis* Propoſition, and his Inferences, his Foundation, and his Superſtructures, I ſhall name moſt of them who writ the Letters to me and others, as alſo from whoſe hands I received thoſe Letters which were printed by me, though not written to me. The firſt Letter was written me from Mr. *Strong*, a Member of the Aſſembly of Divines, who after he had told me by word of mouth the contents of this Letter, promiſed to ſend it me in a Letter, and I acquainted him then what uſe it was for, and he ſaid he would juſtifie what he writ, and named others in whoſe preſence Maſter *Denne* maintained theſe Points. The ſecond Letter was written from Maſter *Simon Ford*, to a Member of the Aſſembly Maſter *Gower*, from whoſe hands I re-

received it, and told Mr. *Gewers* I should print it, to which he was willing, and since *Gangræna* was printed, the Author writes to me about his Letter, 'That 'he will enlarge and confirm the particulars in that Letter, and send it to me. The third Letter was one Master *Josiah Ricrafts*, who owns it, and hath been with me since *Cretensis* came forth, and to my knowledge is drawing up an Answer to *Cretensis*, for so much as concerns that Letter. The fourth Letter was written by a Weaver in *Somersetshire*, one *Crab* (if I mistake not the name) and I received it from M. *Rosewal* a City Minister well known, who will own it, and make it good 'tis such a mans: And thus I have given an account of the Copies of all the whole Letters printed by me: Now for the Extract of certain Letters written to me & some other Ministers, for seven of them, which are the greatest part of those Extracted Letters, namely all those which concern *Colchester* and Mr. *Ellis*, or some others there (of which Letters Mr. *Ellis* himself writes thus to a friend in *London*; *The aspersions cast on me, and some others here by Mr.* Edwards, *are as false as foul: Which because they are a great part of his Book and strength, those who are here concerned in it, will, if God please, shortly make Reply, Cretensis* p. 44.) he who writ them is not afraid of his name, neither was his name concealed for fear of an Examination of the truth of the Letters, as *Cretensis* by reading this Letter lately sent to me from him may understand, which I here print to a tittle.

To my Reverend and worthy Friend Mr. Thomas Edwards *Minister of the Word of God.*

Reverend Sir,

THere is a passage in Mr. *John Goodwins* Book, charging you with abusing Mr. *Ellis* of *Colchester*, and the Saints in those parts, and that he will shortly make Reply to your false and foul aspersions. These are therefore to certifie you, that concerning those Letters I writ unto you from *Colchester*, I have them attested under the hands of many sufficient witnesses, each particular that is material being averred by three witnesses at least, and those of piety and judgement; which attestations I shall keep by me to produce them upon fit occasions to justifie those Letters to the world. Yet it is possible he will Reply to those things as false and foul, or come off with distinctions and mental reservations; but these things are so evident in this Town, and much more then I writ unto you (as his Preaching for the pulling down of our Churches, and other things that I can prove) that his Pamphlet will do him

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no good in this place. For it will not be the firſt time that he hath ſaid & unſaid the ſame things here, denying and diſſembling his opinions for advantage, as will be teſtified by many witneſſes, by ſome of the Honorable Members of the Houſe of Commons, Miniſters, and others, godly and judicious Chriſtians: This I thought good to ſignifie for the preſent, recommending you to the grace of God, I reſt

Your affectionate friend and fellow labour in the Goſpel *Rob. Harmar.*

April 1646.

Now by all this the Reader may ſee what to judge of *Cretenſis*, and his falſe gloſſes and commentaries upon the Letters Printed in *Gangræna*; and had I *Cretenſis* railing ſcoffing Rhetorick which he makes uſe of in this ſection, and in many other places of his Book, I might ſpin out whole leaves in aggravation and ſcoring up of lyes, evil ſurmiſings, bitter words, ſcoffs and jeers expreſſed by *Cretenſis* upon occaſion of the Printed Letters; but I forbear to contend with him in this kind; truth needs not ſuch colors, though errors does to ſet it off. The bare relation of theſe things is a ſufficient confutation of *Cretenſis*; and if the printed Letters of which *Cretenſis*, Maſter *Ellis*, yea and Maſter *Saltmarſh* make ſuch a cry of forgerie, falſitie, dare abide the light, and their Authors are ready to juſtifie them, the judicious Reader by this may both judge of the truth of other things contained in *Gangræna*, and of the folly and vanity of the reſt of *Cretenſis* allegations againſt my Book.

As for the extract of four or five Letters, whoſe Authors names I have not yet mentioned, there's no one particular matter of fact, or relation of ſtories excepted againſt any of them; the other Letters whoſe Authors I have named, are the foul offenſive Letters, and therefore I ſhall ſpare their names till the truth of the facts related in them be queſtioned by *Cretenſis* in a Rejoynder: only for preſent I aſſert, I have the original Letters by me under the hands of the Miniſters to produce, and further I make no queſtion, if the evils ſpoken againſt in thoſe Letters might be remedied, and the proof cenſured according the nature of their offences, but the Miniſters who writ them would be ready to come up and own them in the ſight of the ſun, and prove a great deal more then they have written. And for a concluſion of my Reply to this eight Sect. of *Cretenſis*, had *Cretenſis* and his followers but a little Presbyterian faith (which Sectaries ſo ſcoff at) and ingenuity, out of all the particulars which I have nakedly and clearly laid down, they would believe that all the Letters from firſt to laſt were neither forged, nor names conceal'd, for fear of the examination of the truth, nor becauſe my name ſhould be the greater, and riſe better by being only known, but be aſhamed of all that's written in this Section, eſpecially conſidering Maſter *Edwards* hath brought all the names of the Writers

ters, challenged from out of the land of darkneſſe, into the land of light, and given ſuch reaſon (as he hath) for the former concealing of them.

Cretenſis page 11. makes two challenges, caſting the Glove to whoſoever 'will take it up; and his firſt challenge is, that for thirty of thoſe opinions im-'peached in my Catalogue of error a d hereſie (and he will not ſay for how 'many more) he will undertake to bring them off with the honor of truth. 'Secondly, for that error, *viz. That Faith in a proper ſenſe is imputed to Juſti-'fication, and not Chriſts Righteouſneſſe*; he challenges all the Presbyterians 'one after another, aſſembled, or not aſſembled in *England*, *Scotland* and *Ire-'land* to prove by Scriptures, or by dint of Argument either, *That Faith is not 'imputed in a proper ſenſe.*

Reply. The man from challenging me, page third, riſes in his confidence to challenge all the world (as if the man had learning and parts to deal with any man under heaven) but *Cretenſis* needed not to have gone ſo far, I ſhall finde him near hand thoſe who will deal with him without going into *France*, *Scotland* and *Ireland*; for the firſt of theſe, I take up his Glove again, and give him his liberty to name twenty and ten of thoſe opinions, and as many more of them as he will, and do promiſe to enter into the Liſt with him, that he ſhall not prove them to be truths, and I expect he ſhould make good his challenge out of hand, at leaſt to ſet out in his Rejoynder to my Reply, which of the 180. Errors he will take the Tutoridge and Patronage of; And for the ſecond, Maſter *Roborough* (whom *Cretenſis* ſcoffs at *pag.* 26. by the name of *Servant* and *Clerk*) takes up his Glove, and deſire me in my Reply 'to ſignifie thus much unto him: For that jeer of Maſter *Robor.* holding his 'peace when Maſter *Gataker* hath ſpoken, his playing on ſervant and Maſter, 'Juſtice of Peace and Clerk, Maſter *Robor.* paſſeth it by, as he hath much bad 'language from him in his Vindication of Maſter *Walker*; only he ſaith ſuch 'gibing and jeering coſt him nought; Its ſaid it runs in the blood, that he had 'it by tradition, from which it ſeems he is not yet redeemed for all his ſin-'gular profeſſion; Maſter *Roborough* will not deal with him in that for ſhoe-'buckles, *Cretenſis* ſhall have the preheminence; yet doth he modeſtly deſire 'an Anſwer to his *Animadverſions* on M. *Goodwins* Book, and is ready to 'make his writing good, againſt *Cretenſis* and his complices in further writing, 'or by a diſpute when and where *Cretenſis* pleaſeth. This the man profeſſeth 'who is meant in that jeer, the *Servant* or *Clerk* that muſt hold his peace.

And as M. *Roborough* gave me the precedent words in writing, under his hand; ſo he added by word of mouth, that he challenges *Cretenſis* to diſpute this point, about *Faith being imputed in a proper ſenſe*, where, when, before whom, and how he will, leaving him to nominate his own time, place, company, manner of diſpute, either by writing or by word of mouth; by Scriptures

ptures or by dint of argument, in all which *Cretenſis* having this liberty, and ſo the advantage of him; yet M. *Roborough* will meet with him and diſpute it as *Cretenſis* hath ſtated the queſtion, and that before all the Independents *Aſſembled or not Aſſembled*; and Maſter *Roborough* much wonders *Cretenſis* ſhould thus vapor, and in this point challenge all the Presbyterians one after another *Aſſembled or not Aſſembled in England, Scotland, France and Ireland*, when as Maſter *Roborough*, who is but a Scribe of that Aſſembly, (of which *Cretenſis* would fain have been a Member, & as 'tis thought by wiſe men, his great pride working upon diſcontent in miſſing of that honor, was one of the greateſt occaſions of his falling to Independency) profeſſes that upon a conference & diſpute with him, he found him weak, not able to hold his ground, and in a word, a very ſorry Diſputant; and Maſter *Roborough* offers in that Controverſie about the *Imputation of Faith to Juſtification*, wherein *Cretenſis boaſts* he is ſo verſed as to challenge all men, (if *Cretenſis* dare give him a meeting) to manifeſt as much to all the world in the ſight of the Sun; and for a concluſion of my Reply to theſe two Bravadoes of *Cretenſis*, I deſire the Reader to obſerve what an impudent Braggadocio this man is, to make new challenges, when as yet he hath not yet accepted of old, but lies miſerably wounded both by his own pen, and ſeveral others, not having yet anſwered ſeveral Books written againſt him, nor a Book he promiſed above 12 moneth ago to anſwer, and therefore my adviſe to *Cretenſis* is, firſt to anſwer theſe following Books, *viz.* that of a Quære upon the Covenant, and a Letter from *J. G.* to *T. G.* Maſter *Roboroughs* Book of Juſtification written againſt him, Maſter *Lanes* a yong Merchant againſt that Error of *Natural men may do ſuch things as whereunto God hath by way of promiſe annexed grace and acceptation, &c.* Dr. *Stewart* againſt *M. S.* this Reply to *Cretenſis*, and a larger Reply already in the Preſſe againſt *Cretenſis* and my *Antapologie*, and after he hath anſwered all theſe from point to point, as becomes a Scholar with reaſon and words of ſoberneſſe, and not with railngs, Scoffs, ſixe footed words, then to make his new challenges, and defend 30. Errors, and as many more as he will (laid down in my Catalogue) and among others, for old acquaintance ſake, that of *Imputation of Faith.*

Cretenſis page 15. promiſes an Anſwer to the *Antapologie* ſhall be with me ere long; and that he may abuſe me, he abuſes the Scripture, playing upon that of *Amos* 5. 18. reſembling his Anſwer to my *Antapologie* to the day of the Lord, the judgement of the 70. yeers captivity, me to the ſons of *Belial*; his foretelling long ago of an Anſwer, as to the Prophets predictions of judgement, & that the Anſwer to M. *Edwards Antapol.* will not be for his honor, &c.

Reply. Belike I ſhall have a terrible thundring Anſwer from *Cretenſis*, when as it ſhall be to me as the day of the ſore judgement of the 70. years captivity to the ſons of *Belial*, who derided the predictions of the Prophets, a day

day of darkneſſe, and not of light: I know not well what the man means by this, whether he intend not (concluding by that time his Anſwer comes abroad to my *Antapologie* the Cavaliers will be quite ſubdued) to try by his intereſt if he cannot procure ſome part of the Army call'd by *Cretenſis* and his Diſciples, *the Saints, the honeſt men, &c.* to carry me into captivity, and to impriſon me all my time in a Dungeon, where I ſhall not ſee the Son, nor be able to make no Replies, nor never write againſt the Sectaries any more; this I confeſſe were like to prove as bad to me as the 70. yeers captivity to the Jews, to be a day of darkneſſe indeed; but as for any paper writing, an Anſwer by Reaſons and words to be ſo to me like the 70. yeers captivity and a day of darkneſſe, I cannot imagine: I had thought *Cretenſis* Anſwers would have been rather a day of new light to the world and to me, then a day of darkneſſe, eſpecially conſidering what *Cretenſis* ſaith *pag.* 16. of light and truth: I am ſomewhat doubtful and ſuſpitious of *Cretenſis* threatnings, becauſe of the ill uſage of ſome Miniſters by ſome Souldiers, and of many words given out daily by too many of *Cretenſis* Saints in our Armies, againſt the Presbyterian Orthodox Miniſters: I cannot well tell what other conſtruction to make of *Cretenſis* words, they are very doubtful and dangerous words; What an Anſwer, to be as the ſore judgement of the 70. yeers captivity againſt the ſons of *Belial*, and to be darkneſſe and not light? I have read & heard of ſuch Anſwers in matters of difference between great men, who inſtead of an Anſwer in writing, or with an Anſwer in writing have ſent an Army of ten or twenty thouſand men; and I muſt tell the Reader what increaſes my fears, I cannot well tell how it firſt came into my head, but I have had a ſtrong opinion this 18. moneths, and expreſſed it to divers, that my *Antapologie* would never be anſwered till the Independents had got that power one way or other as to caſt me into priſon, to ſeiz on all my papers and writings by which I ſhould make good my proof, and then they would bring forth an Anſwer to my *Antapologie*: Now conſidering how far and how high in many things the Independents have proceeded, and *Cretenſis* threatning me with ſuch a kind of Anſwer, I am apt to interpret him thus; and truly were it not that there is a Noble General, and the greateſt part of the Army by farre, as I have expreſſed often, free from *Cretenſ.* way, and that I live in a good ſtrong City neer the High Court of Parliament, and by the Honourable Court of Common-Counceil, I ſhould expect and be afraid that his threatning might be fulfilled before ever his Reply to *Antapologia* would be ready to come abroad: But whereas *Cretenſis* ſaith, that he verily beleeves his Anſwer to my *Antapologie* will not be for my honour, in which reſpect I have no great ground to be ſo reſtleſſe and importunate in calling for it; I Reply, the *Antapology* (I am ſure) was for the honour of the cauſe I undertook, and

turned

turned to my honor both at home and abroad, and made not for the honor of the Apologiſts and Independent party; neither do I believe *Cretenſis* Reply to my *Antapology* will make more for his honor, then this brief Anſwer of his to *Gangræna*: And however for the preſent *Cretenſis* Reply when it comes firſt forth, by his railings, revilings, ſcoffs and lyes put upon me, may not make for my honor; yet by that time my Rejoynder can be made and printed, it ſhall appear to all the world, that the whole buſineſſe, both *Apologetical Narration*, *Antapology*, *Cretenſis* Reply, and my Rejoynder, will make for the honor of the Presbyterian cauſe, and of my ſelf, as a poor Inſtrument pleading for it againſt the Zanzumins of the time, and to the diſhonour both of the Apologiſts and their great Champion *Cretenſis*.

Cretenſis in this 15 *page* makes an Apology, and gives his Reaſons why Mr. *Edwards Antapology* is not anſwered in ſo long a time as 18. Moneths, namely, *That the Independents are not men who have little or nothing to do like Presbyterians, having the priviledge of eaſe to Preach to bare walls and pews in their meeting places, nor that ſhameleſneſſe of forehead to make the ſubject matter of their Sermons little elſe but looſe, lying, and frivolous reports and ſtories, or virulent invectives againſt the Saints as the Presbyterians; neither was the way free and open to bring light into the world, but hedged up with Clergy, Claſſique Councels as with thorns againſt them: And beſides, Mr.* Edwards *took not much leſſe then* 18. *Moneths time for his Antapology, and therefore no Wonder if the Independents be not men of more expedition.*

Reply. Cretenſis plays the Sophiſter here, making uſe of that fallacy *non cauſa pro cauſa*, giving the falſe cauſe of not Replying, and concealing the true; and that all theſe are falſe, is evident: 1. Becauſe *Cretenſis* hath had leaſure to have attended the motions of my pen, and hath ſince the 18 moneths given an account to the world more then once, twice, thrice, and had leaſure now, the priviledge of eaſe, to make an Anſwer to *Gangræna*, and could he not with the labour of all theſe have Replyed to *Antapology*? It ſhould ſeem for all the weakneſſe, contradictions, and ſuch like, which *Cretenſis* ſpeaks of *Antapology*, 'tis a hard piece that *Cretenſis* can write and print five ſeveral Books, have time enough *from his conſtant and ſtanding labors with thoſe who have committed themſelves to him in the Lord*, before he finde time to Reply to *Antapology*: Beſides, *Cretenſis* had five great Champions the Apologiſts to aſſiſt him in it, ſome of which will be found to have or to take more priviledge of eaſe, and ſeldom Preaching then the Presbyterians uſe to take, and ſome of them have had leaſure to Print other things ſince, wherein not ſo much concerned; as alſo *Cretenſis* hath a priviledge of eaſe and idleneſſe when he pleaſes to help himſelf (which none of the Presbyterians have) *viz.* to appoint ſome of his Prophets in his Church to Preach for him, which he fre-

quently practises upon all occasions, as I can prove, and hath upon pretence of answering my *Antapology*. 2. Some Independents have that shamelesse face of forehead, to make the subject matter of their Sermons little else but loose, lying, frivolous reports and stories, or virulent invectives against the Saints, &c. as Mr. *Peters, the Vicar General and Metropolitane of the Independents, both in New and Old England*; and I wonder how *Cretensis* forgot him: Name any Presbyterian, who is of any account in the Church of God, such a loose rambling Preacher as he: And for his invectives against the Saints, 'tis one of his common places in many of his Sermons to speak against the Reformed Churches, the Reverend Assembly, and the godly Presbyterian Ministers of the Kingdom, who are not only Saints, but godly Ministers: But Mr. *Peters* is not alone, for *Cretensis* himself is a loose Preacher, and full of bitter invectives in his Sermons against better Saints and Servants of God, then ever himself, or any of his Church is like to be (the particular passages which he hath used in Sermons, I will give the Reader in my full Reply) and so Mr. *Archer* of *Haustead* is famous, or rather infamous for this, *cum multis aliis*, whom in my large Reply I may adde to these: As for the third Reason, *the way stopt against Printing for want of a Licenser*, I have already refuted, and shall speak more to it in my next Reply: And for the fourth Reason brought by *Cretensis*, to Apologize for not Replying in 18 Moneths, 'tis both for matter and form all false, & a man would wonder that *Cretensis* should dare to write so (though indeed nothing of this kinde is a wonder in *Cretensis*). *Cretensis*, how can you answer it to God, to your Church, and to all men, to write such a manifest untruth? That I took not much lesse then eighteen Moneths in making the *Antapology*, when as the *Apologetical Narration* (I am sure of it) came forth in the Moneth of *December*, and to my best remembrance towards the later end of it, and my *Antapology* was printed and abroad either the last week of *June* following, or the first of *July*, which at the farthest was not full seven Moneths, and is far from eighteen Moneths: As for that insinuation of *Cretensis* joyned to the eighteen Moneths, *the advantage of liberty, and freedom from other ingagements which Mr.* Edwards *had above other men*, 'tis a false one; for from that time I began to Answer *Apologet. Narration*, till it came forth, I never had lesse liberty or freedom in my life, nor more businesses and engagements of several sorts in reference to the Publike, Preaching in that time of writing my Book very often, three times a week constantly, and many times four, besides the tedious Journeys between *London* and *Godalming*, riding to Preach there; together with all the difficulties and fears of many Alarums from the Enemy, *&c.* in that time. But before I draw to a conclusion of this, I desire the Reader to observe what a proud arrogant speech this is of *Cretensis* to extoll himself and his party, with the con-

contempt and ſcorn of the Presbyterians, *If Independent Miniſters had either the priviledge of eaſe to preach to the bare walls and pews in their meeting places:* Now for this in my large Reply I will acquaint the Reader what priviledges Independent Miniſters and Independent Saints have and take above the Presbyterians, and what their priviledge of eaſe and idleneſſe is above the Presbyterians, as alſo ſhew the true Reaſons why the world wanders after the Beaſt, many of the Independents are ſo flockt after before Presbyterians; as alſo by what a ſort of people, and what little cauſe *Cretenſis* and his Saints have to glory and boaſt of it; and when I have ſpoken to that at large, I believe I ſhall be out of *Cretenſis* debt for theſe words.

Only for preſent I ſhall tell *Cretenſis* theſe three things. 1. That there are Presbyterian Miniſters who Preach no more to bare walls and pews then *Cretenſis* and the Independent Miniſters, Mr. *Marſhal*, Mr. *Whitaker*, Mr. *Calamy*, Mr. *Sedgwick*, *cum multis aliis*, both in City and Countrey. 2. There are many Independent Miniſters who have Preached lately, and do ſo ſtill as much to bare walls and pews as any Presbyterians, witneſſe Mr. *Burton*, Mr. *Davis*, Mr. *Freak*, Mr. *Ellis*, Mr. *Furman*, *&c.* 3. Presbyterians do not uſe however Independents may (as *Cretenſis* in his ſpeech implyes) to have ever the more priviledge of eaſe by Preaching to a few rather then to many, by Preaching to a hundred two or three, or Preaching to a thouſand or two, for they Preach out of Conſcience and diſcharge of duty, to do good to the ſouls of men, and not for applauſe to pleaſe a multitude, and therefore tis all one to them whether there be fewer or more, one hundred or many; but this is expreſſed according to the Independent humor, who have their Sermons of ſeveral ſorts, thoſe of greater pains and ſtudy when their pews and walls are full, and their Sermons of eaſe when their pews are empty, and their walls bare. Now to put a period to this fourteen Section, with an Animadverſion upon that paſſage of *Cretenſis* in *pag.* 16. his *conſtant and ſtanding labors with thoſe who have committed themſelves to him in the Lord.* I ask of *Cretenſis* where he findes this uſed of a people to commit themſelves unto the Miniſters; we are commanded to commit our way to the Lord, and to commit our ſouls to him, and of God 'tis oft uſed; but in what place is it of people to Miniſters, and then thoſe who have committed themſelves to you; why did you not ſay to the Church rather? what is *Cretenſis* become the Church? And laſtly, why was it not as well expreſſed, *Thoſe to whom I have committed my ſelf unto in the Lord?* for I believe upon better conſideration, it will be found, that *Cretenſis* hath as much committed himſelf to his people, as they to him; for they Preach and rule as well as *Cretenſis*; and believe upon Examination (the Church will be found to Preach oftner then *Cretenſis*, for all his conſtant and ſtanding labors) and his yong Prophets to exerciſe upon the

week and Lords day, and he bound to hear and obey them as well as they him: And now if *How* the Cobler were alive again, *Cretensis* and he would have no more Disputation and difference about humane learning necessary to the Interpreting of Scriptures, and Preaching of the Word, seeing *Cretensis* allows it now in his Church Members far inferior to *How*, and *Cretensis* would crave pardon of him for abusing him, so as he did upon that Controversie; and for a recompence unto him, Mr. *How* should be preferred to be Teacher in *Cretensis* Church; Mr. *Cretensis* the Pastor, and Mr. *How* the Teacher; for belike humane learning is not now necessary to the Preaching of the Word; and sure we shall one day have a Book of *Cretensis* Retractations and Confessions, and might have had it before this time, but that *Cretensis* knows not how his minde may change again, and what New Light he may yet have, and so he will stay till he dyes, that we may have it altogether, and without any more change.

Cretensis Sect. 15. *pag.* 17.18,19. with a great many of flourishing words and a bold face, labors to possesse the Reader, That in my *Antapology* and *Gangræna* I have done nothing else almost but labored with might and main to call for fire from Hell to destroy the Saints, to inflame the powers of this world with hatred and bloodinesse of spirit against the Sons and Daughters of God, and to importune the Civil Magistrate to pour out themselves in wrath and indignation against them, charging me with a *bloody Negotiation* in writing *Gangræna*, inveterateness and Dragon-likeness of spirit, and how diametrally opposite in the cause and courses I take against Sectaries, I am to Christ, *Paul*, *Austin*, *Calvin* and *Luther*.

Reply. *Cretensis* goes upon a false foundation, supposing all those to be Saints, the Sons and Daughters of God, whom I speak against in *Gangræna*, which is stark false, and of which I shall give in my large Reply a satisfactory account to the world of that mistake; for however they are *Cretensis* Saints, they are none of Gods Saints, and the man erres, not knowing the Scriptures; they may well go for Saints in *Cretensis* Kalender, but never in my Creed, neither go they for Saints in Mr. *Thomas Goodwins* late * Sermon before the House of Commons, but are there blotted out by him.

2. What ever I speak in both my Books upon this point to the Civil Magistrate, is no other but what the Scripture clearly holds out; and though I have done it with affection and zeal, yet not with

* Mr. *Thomas Goodwins* Sermon call'd *The great Interest of State and Kingdom*, p. 53. *If any man think I am a pleading for a Liberty of all Opinions, of what nature, and how grosse soever, I humbly desire them to remember that I only plead for Saints*; and I answer plainly, The Saints need it not. The Apostle tells us there are damnable Heresies, 2 *Pet.* 1.1,2. and they will soon unsaint them. So that I speaking against the grossest Errors, and men holding such, in M. *Tho: Goodwins* judgement I speak against those who are no Saints, but are persons contradistinguished and opposed to Saints.

with bitterneſſe nor bloodineſſe, and I am confident that *Cretenſis* nor all his compeers cannot in all their reading ſhew me two Books of any Divine who proves ſo much, and ſo foul things as I do in my *Antapology* and *Gangræna*, written with more moderation, fairneſſe, and with leſſe bitterneſſe; and let *Cretenſis* in his n x. Book inſtance in any bloody bitter paſſages, always provided, he write not words nor leave out no part of ſentences.

3. The Sectaries themſelves and *Cretenſis* too will one day confeſſe Maſter *Edwards* in oppoſing Errors, Hereſies, diſcovering them, and ſtirring up the Magiſtrates to their duty, was their good Friend, a merciful man, one who both with fear and compaſſion would have ſaved them out of the fire; and I would aſk *Cretenſis*, whether are they more merciful, tender, that will not let little Children, ſick perſons, mad men do what they will, go where they pleaſe, eat what they liſt; or they who uſe all good means to hinder them, and provide wholſome food and medicines for them; yea, I am of the minde, before a yeer comes about the Magiſtrates and Kingdom will ſay Maſter *Edwards*, and thoſe men who either by Writing or Preaching ſpoke moſt againſt the Errors, Hereſies, Schiſms of the times, and Toleration, and ſtirred us up to hinder and ſuppreſſe their growth, were moſt merciful both to the ſouls and bodies of men, and to the Kingdoms, and far from bloodineſſe, bitterneſſe, or inveterateneſſe.

4. Whoſoever doth but well read the Scriptures, and obſerve what quick ſharp paſſages are there recorded to have come from the mouth of Chriſt and his Apoſtles againſt Errors, Hereſies, and falſe Teachers, yea, ſharper and more ſpoken againſt falſe Doctrines and falſe Teachers, then againſt bad manners, (as for inſtance, *Matthew* 7. 15. *Galatians* 1. 8, 9. and 5. 10, 12. 2 *Peter* 2. 1, 2, 3. 2 *John* 9. 10, 11. the whole Epiſtle of *Jude*, *Revelation* 2. 14, 15, 20, 22, 23. with a hundred other ſuch) will never blame me for bitterneſſe, bloodineſſe, inveterateneſſe, *&c.* furiouſneſſe and over eagerneſſe in my oppoſing Errors and falſe Teachers, who according to my poor meaſure have endeavoured in oppoſing Errors, to follow the Example of Chriſt and his Apoſtles, though I have fallen far ſhort of my duty in this kinde, not improving my time and Talents, but wanting in that Zeal, Courage, Diligence, requiſite to this work: (And however *Cretenſis* and his Compeers think I have over-done) yet I have great cauſe to be deeply humbled for doing no more, and to hie me into my Study, and cry, *miſerere mei Domine*: But to draw to a concluſion, I ſhall in this caſe Anſwer *Cretenſis* and all the Sectaries who accuſe me, and cry out of my eagerneſſe and over-doing, as *Luther* did *Eraſmus*, charging him for too much vehemency.

Quod autem vehementius egerim, agnosco culpam, si culpa est, imo testimonium hoc mihi in mundo reddi in causa Dei mirifice gaudeo: Atque utinam & ipse Deus id testimonii in novissimo die confirmaret? Quis tum beatior Lutbero, qui tanti sui seculi testimonio commendatur, quod veritatis causam, non segniter nec fraudulenter sed vehementer satis vel potius nimio egerit? tum illud Jeremiæ feliciter evaserim, maledictus qui facit opus Dei negligenter. Luthers *de servo Arbitrio.*

But that I have dealt in this cause more vehemently I confesse it a fault, if it be a fault; yea I do wonderfully rejoyce this testimony to be given to me in the world in the cause of God: And O that God himself would confirm this testimony in the last day, who then should be happier then Luther, *who is commended by such a testimony of the age he lived in, that he did not handle the cause of truth slothfully and deceitfully, but vehemently enough, or rather too much? Then should I happily escape that of* Jerem. Cursed be he that doth the work, *&c.*

5. The bitternes, bloodines, &c. with which *Cretens.* labours to load me, will be found in *Cretensis* and the Sectaries, and as they grow in power and number, will be discovered every day more and more; can any man think that *Cretensis* who hath so much rage and malice in his heart, and so much gall in his pen, (as he discovers in this Book against all Presbyterians) would not if he had power do as much with his hands, and be another *Bonner*, or another *John* of *Leyden*? God keep the Presbyterians out of the hands of the Independents and Sectaries when they come to have power, and think they are strong enough to Master them; doth not *Cretensis* discover his bloody mindednesse against me in the three last lines, of this 15. Section, inviting as it were some of his Sectaries to fall upon me, preaching that doctrine to them, *That whatsoever I shall suffer by any Sectary for writing against them, I shall suffer but as a Malefactor and an evil doer*; Now for proof of the bloody mindednesse, persecution and liberty of Conscience which the Sectaries will give the Orthodox, when they come to be stronger, and of all the means they use, and wayes they take to give the Presbytery liberty of Conscience, I shall in my full Reply to *Cretensis*, speak at large; only for present thus much, they labour to get all the power of Arms they possibly can into their hands, and the command of all the great Towns and Cities, and by one way or other to turn out of place, keep out, obstruct, blast all cordial zealous Presbyterians, all which, no doubt, are done to give the Presbyterians liberty of conscience, and now they give the Presbyterians good words *viz.* that they will send them packing to *Rome*, that it were a good deed they were hanged, and knocked on the head, their guts goared out, that they are Antichristian Priests, cursed Priests, damned Priests, with such like; all which no doubt, are forerunners of the liberty of Conscience the Sectaries intend for the Presbyterians; and for the proof I will give *Cretensis* a few instances. The first is from

from *Lynne*, (a place well known to *Cretensis*) concerning one *Johnson* a Sectary and a Cannoneer, who discoursing concerning Presbyterians 'and Independents, said that Presbyterians would have their guts goared 'out; and being answered that the Presbyterial government was ordered 'by both Houses of Parliament, and that he being in the service ought not to speak against 'them, he answered for all that, they should have 'their guts goared out: Now this and more will be averred upon oath, and is subscribed by four hands, *John Feek*, *Robert Cutford*, *Thomas Eats*, *Richard Robinson*. *March* 7. 1645. The second is of my self, told me both by a godly Minister, and by a Gentleman of worth and honesty, who were ear witnesses; namely, that that it was pity I was not hanged for an example for making my last Book, and that it were a good deed I were knockt on the head. A third is of another Minister, a Presbyterian, an active man, some Independents in the hearing of a minister (who relates it) said they hoped ere long to see him in *Lollards Tower*. The last I shall instance in, is a passage out of a Letter sent from *Dover* subscribed by five hands, concerning an Independent there, one Master *Mascal*, that in his expounding the Scriptures, with much vehemency cries out to the people against our present Ministery, *your Priests*, *your damned Priests*, *your cursed Priests*, *&c.* Now *Cretensis* I challenge you in all my *bloody negotiations* against the Sectaries (as you phrase it) to show in any of my Books any such passage against the Sectaries as these are, or any so bitter as I can produce out of yours and other of your Saints Books, is a *Arraignment of Persecution. &c.*

This sent up to a Parliament man, and a true Copy of this given me by a Member of the Assembly.

This Letter was written to a Member of the Assembly, and the whole Letter printed *verbatim* follows afterwards.

Cretensis in Sect. 18. and 19. layes down four things, 1. That in the 7*o*. Error of this Catalouge I intended to arraign his opinion concerning the *imputation of Faith*, *and non-Imputation of Christs righteousnesse in Justification*. 2. That I do falsly and forgingly represent the opinion by fathering that mungrel expression *to credere* upon it, and which is no where used by him throughout the Controversie. 3. That I charge him to quote *Calvin*, *Bucer*, & affirm others for his opinion in the point of *Justification*, whom yet I affirm to be professedly of another judgement in the Doctrine of *Justification*, which he declares to be false, and then quotes some places out of *Calvin*, *Bucer*, for the justifying of himself, and disproving my former Allegation. 4. He recriminates, asperses, and jeers at me, that in my going about to rectifie the mistakes of others, and being the great *Aristarchus* of the Errors, and Heresies of the times, have my self vented Atheological and putid assertions in the point of *Justification*, as in *Gangræna page.* 22. in the margin, and that if *Calvin*

and

and *Bucer* be not for him, but I shall stand still to deny it, he must professe ingenuously that he knows no reason but to judge me uncapable of the English sense of a Latin sentence; and that if I deny *Calvin*, *Bucer*, and others whom he quotes to be of the same judgement with him in the point of *Justification*, then I either shew my self to be a very illiterate man, and not able to construe a peece of plain Latin, or else charge *Calvin*, *Bucer*, and the rest, with being of a judgement as contrary to themselves as to him, and then quoting *Calvin*, speaks to me, *If I can construe Latin, to confesse in English whether* Calvin *be of a differing judgement from him in the point of Justification.*

Reply. 'Tis a sign *Cretensis* hath a guilty conscience, that upon the naming of an Error about *Justification*, without the least reflecting upon him in any kind, he should take it so to himself, as to say I meant him particularly; there are divers other Sectaries besides *Cretensis* who hold this Error, whom I might aime at, and did intend as well as Master *Goodwin*. Secondly I have neither falsly nor forgingly represented the opinion in using that expression of τὸ *credere*, though I should grant that to be true, (which yet I do not) that *Cretensis* hath never in Sermons, Disputations, nor Books written by him expressed himself after this manner. 1. Because there being other Sectaries besides *Cretensis* holding the same opinion, if they have used Τὸ *credere* in Discourses, and defended it, that's enough to justifie me. 2 In *Cretensis* Books of justification, 'tis more then once affirmed *in terminis* that *Faith in a proper sense, is imputed to justification, and not Christs righteousnesse imputed*, and now indeed he sayes and unsayes, shuffles and cuts, seems to say the same with other Divines, and then presently the con rary, I shall show (God willing) at large in my full Reply. 3. Τὸ *credere* used by me in setting down this Error, cannot be justly termed a representing the opinion falsely and forgingly, it being used commonly by all Divines that handle this opinion, both by the Orthodox who writ against it, and those who are for it: *Arminius* holding this opinion, used this expression as learned *Gomarus* in a Conference held with * *Arminius*, proved from *Arminius* own hand writing, wherein he maintained that in mans justification before God, the righteousnesse of Christ not to be imputed to justification, but faith it self, or Τὸ *credere* by the gracious acceptance of God to be that righteousnesse of ours by which we are justified before God; yea, and * Mr. *Wotton* himself *Cretensis* Master speaks so, but when we say faith justifies, we understand *ipsum credere, τὸ πιστευειν*; 3. For that charge against *Cretensis* of quoting *Calvin*, *Bucer*, and and others for him, when they are known *ex professo* to be of another judgement, 'tis most true and just, and a man would wonder at the impudency

* *Præfat. ad Eccl. ante Acta Synod. National, Dordr.*

* Wotton *de Reconcil. par* 2. *lib.* 1. *cap* 15. *pag*, 175. 176.

impudency of *Cretensis* to deny it, and to quote *Calvin* and *Bucer* again as he does; and before I have done with *Cretensis* it shall appear that I will make good the charge against him, and yet neither show my self a very illiterate man, not able to construe a peece of plain Latin, nor yet charge *Calvin*, *Luther*, and the rest with being of a judgement contrary to themselves, but discover him to be an impudent caviller and falsifier of Authors. As for those very places quoted by him out of *Calvin*, they prove not the thing he quotes them for, and therefore did wisely forbear to english them: He wretchedly and miserably wrests them, as that on *Galath.* 3. 6. where *Calvin* both in the words going before the words quoted by *Cretensis*, and afterwards at large, showes he takes faith not in a proper sense, but in a Relative, respecting the object; and to satisfie the Reader, I will quote *Calvins* words upon that place next immediatly following the sentence quoted by him out of *Calvin*. *Ergo justificari fide dicimur, non quia fides habitum aut qualitatem in nos transfundat: sed quia deo accepti sumus. Cur autem fidei tribuitur tantus honor, ut vocetur causa justitiæ nostræ; primo sciendum est esse causam instrumentalem duntaxat; nam propriè loquendo, justitia nostra nihil aliud est quam gratuita Dei acceptio, in qua fundata est nostra salus: Sed quia Dominus testimonium amoris nobis amoris sui & gratiæ per Evangelium reddendo, illam quam dixi justitiam nobis communicat: ideo fide illam percipimus. Ergo quam fidei tribuimus hominis justificationem non de causa principali disputamus; sed tantum utrumvis modum quo perveniunt homines ad veram justitiam. Justitia enim hæc merum est Dei donum, non qualitas quæ in hominibus hæreat, sed fide tantum possidetur, neque id merito fidei ut sit quasi debita merces: sed quia fide recipimus quod Deus ultro donat.* I forbear to English this passage leaving it to *Cretensis*, to have a proof of him whether he will not be as false in his translations as in his quotations; So those words of *Calvin* on *Rom.* 4 3. *v.* 6 make nothing at all to prove the Imputation of Faith and the non-Imputation of Christs righteousnesse, but even upon those verses *Calvin* expresses several passages to the contrary, as they who turn to the places may see: And for *Bucer* Mr. *Wotton* himself acknowledges he was of another judgement, speaking thus of him, *Whom I perswade my self to have been the Author of this opinion of Imputation*; besides Reformed Divines generally, not only two or three, but all are against this opinion of the Imputation of faith, and non-Imputation of Christs righteousnesse, and for proof of this the Reader may peruse Mr. *Roboroughs* examination of *Cretensis* Treatise of Justification, first part page 9, 10. where he showes that all our Divines are against *Faith in a proper sense*, *Luther*, *Calvin*, *Bucer*, *Pareus*, *Ursinus*,

Wotton: *de Reconc. part.* 2. *l.* 1. *cap.* 14. *Quem ego de imputatione opinionis authorem fuisse mihi persvadeo.*

Muſculus, &c. (however *Arminius* and *Bertius* were for it) unto which *Cretenſis* never to this day made any Reply (though he vapors and brags thus of his opinion of *Imputation of Faith*) So alſo the Preface to the Churches, ſet before the Acts of the Synod of *Dort* ſhowes the ſame by *Gomarus* particularly inſtancing in, and convincing *Arminius* of his Hetorodoxnes from holding of this opinion, that in juſtification the righteouſneſſe of Chriſt was not imputed, but beleeving: And now conſidering all this, and much more that hath been ſaid and written to *Cretenſis*, I cannot but wonder he ſhould be ſuch an impudent *Cretenſis* as to bring theſe places out of *Calvin*, *Bucer*, *Pareus*, and can give no other reaſon of it, but that of *Paul* to *Titus* concerning Hereticks, *that the man ſins in this, being condemned of himſelf*; and for this Error, and many more which *Cretenſis* holds (notwithſtanding all his palliating and daubing) I hold them ſo great, and the differences in opinions between him and I to be of ſuch moment, that as *Gomarus* told *Arminius*, he durſt not appear before the judgement ſeat of Chriſt with his opinions, ſo neither would I with *Cretenſis* opinions, nor his wayes of managing them for a thouſand worlds: As for *Cretenſis* charging me with venting Errors in the point of juſtification, whilſt I was reckoning up the Errors of others, I Reply, *Cretenſis* takes advantage from a word or two left out by the Printer in the margin of my Book, which was not the fault of my Copy, as I am ready to ſatisfie any man, and to make it appear undeniable, beſides in the ſecond impreſſion of my Book (which came forth full fourteen dayes before *Cretenſis* Anſwer) the miſtake was amended; however the ſenſe of the word before it was amended eaſily ſhewed where the fault was, though *Cretenſis* aggravate it ſo high, as to make it amount to Atheological and putid aſſertions. But in one word to ſtop the mouth of *Cretenſis*, what I ſay of Juſtification in the margin of *page* 22. tis verbatim to a tittle in the new Annotations on the Bible, made by the joynt labours of certain learned Divines appointed thereunto by Authority, and whatever in the firſt impreſſiō was miſtaken in that particular by the fault of the Printer, was in the ſecond long before *Cretenſis* Animadverſions amended by me, ſo that the Reader may obſerve that *Cretenſis* for want of matter findes fault where the fault is confeſſed to his hand; and had I any hope *Cretenſis* could underſtand Latin when it makes againſt his opinion of the imputation of faith, and would be convinced, I would turn him over to divers learned men to Engliſh their Latine ſentences, as *Peter Martyr*, *Lubbertus*, *Sibrandus* &c. where the man ſhould read other manner of evidence againſt non-imputation of faith, and for imputation of Chriſts righteouſneſſe, then ever he yet offered in all his ſermons and diſcourſes about juſtification; but for a concluſion, *Cretenſis* anſwer me one queſtion, why did you not as well except a-

gainſt

gainst some other opinions named in my Catalogue, *viz.* 84. 85. as this 70. of faith in a proper sense imputed to justification; you were as much named and particularized in them as in this, and they call you Father as well as this; but I suppose the reason, you were not yet willing in publique to own those Children, and so would take no notice of them, though I doubt not those and other things laid down in my Book (though without your name written upon them) enraged you, and have made you as a Bear robbed of her whelps, to think that I should know so much by you.

Cretensis, p. 27. Sect. 22. labours to clear himself from a passage I charged him with, that he should utter in a Sermon against the Parliament and their power, *&c.* saying, 'It was nothing else but a manifest and clear truth, and that which 'had passed the trial of Presbyterian fire it self, & was come forth in ful weight 'without suffering the least damage or detriment by it, and if any such gap was 'opened by it to slight their Authority and power, he knowes no wilde Beasts 'have broke in at it, but some Presbyterians; and then goeth on according to 'his Dialect to inveigh against me for striking at the root of Parliamentary Au'thority and power, because that I finde fault with his truth (as he cals it) *viz.* his speaking so disgracefully and contemptibly of the Parliament.

Reply. O the impudence and incorrigiblenesse of *Cretensis*, after so high an offence committed by him against Parliamentary Authority, complained of to a Committee of Parliament, upon the debate of it judged by some of the Committee to be an offence of that high nature, that these words were expressed of him, & of his offence, that he as much or rather more deserved to be hang'd then the Arch-Bishop, yea the whole Committee judged it of such a nature and crime, as too great for them to censure, so that it was ordered to be reported by the Chair-man to the House it self, and Master *White* told me more then once, he was by order of the Committee to report it (though by many great businesses of the Kingdom he was hindred) now I say that after all this *Cretensis* should in the sight of the sun justifie it for a manifest and clear truth, and flye out upon me and my Abbettors for finding fault with him, is a strange hight; certainly *Cretensis*, if what you had said had been such a manifest and clear truth, tis wonder such words should be spoken in the Committee of it, and the thing ordered to be reported to the House it self, as to high for a Committee; and that your words spoken against the Parliament were not a manifest truth; I refer the Reader to such a Book of Mr.* *Pryns*, to your own confession in your Answer to him, and to the Record kept by the Committee for Plundred Ministers.

As for the reason you intimate why that which was uttered by you, was nothing els but manifest &

* *Master* Pryns Truth Triumphing over Falshood, *Epistle Dedicat. and in the Book* 106 107 108 *where Mr.* Prin *both layes down his passages against the Parliament, and confutes fully his justification and pleading for them.*

clear truth, because it hath passed the trial of Presbyterian fire it self, & is come forth in full waight, without suffering the least dammage or detriment of it, that is, upon complaint and examination of it by a Committee of Parliament you are come off, and not censured. I Reply, the Reader may observe that Presbyterian fire is a cooler, softer, gentler fire then the Independent fire; and that the presbyterians are not so hot crying for *fire from hell to destroy all those who receive the Lord Christ, only because their faces are not just only set to receive the Traditions of their Discipline and Doctrine*; for *Cretensis* hath passed the trial of Presbyterian fire it self, and is come forth in full waight without suffering the least damage or detriment by it: I beleive if either I, or any known cordial Presbyterian in *England* in speaking against the Independent party, had said so much to the vilifying and contempt of the Parliament as *Cretensis* did, in speaking against Presbyterians, and we had come to the trial of Independent fire it self, we should never have come forth in full waight without suffering the least damage or detriment by it, but we should have carried to our graves the scorching and skars of that fire, if not wholy consumed by it. 2. Though you were one of the first, yet you are not alone, nor the last of those who by writing or speaking having uttered things against the Parliament, and being questioned by Committees have passed the trial of Presbyterian fire, and come off too, witnesse your brother *Lilburn*, and yet all they have said and written, have not been manifest and clear truths: You who are Independents and Sectaries have priviledges in many things which poor Presbyterians have not; you have a privilege to steal horses, *Cretensis pag.* 34 whereas 'tis a great fault in Presbyterians to look over the hedge; you have a priviledge to set up Churches and a Government of your own without leave, or waiting on the Parliament; but 'tis a great offence in the Presbyterians to Petition the Parliament in all humility to settle the Presbyterian Government, witnesse those many reproches in some printed news Books (those pensioners of the Independent party) as also the bitter preaching against their Petitions by some Independent Ministers, with the hard speeches cast out against them by the Independent party, You belike have a priviledge to preach, print, speak any thing against Parliament, their Ordinances, Orders, Covenant, Members: yea to act against their Votes, Ordinances, *and to passe the trial of Presbyterian fire* (as you terme it) *and to come forth in full waight without suffering the least damage or detriment*, whereas I am perswaded a great deal lesse preached or printed by Presbyterians, would have been censured to be burnt by the hand of the common Hangman, and the men themselves in danger of hanging.

Thirdly, *Cretensis*, you have no such reason to boast to of what you have preached,

preach'd, that tis a manifeſt and clear truth and hath paſſed the Presbyterian fire it ſelf, and is come forth in full waight, &c. till you know what the ſenſe of the Houſe of Commons will be upon it; when 'tis reported to the Houſe according to the order of the Committee, and the Houſe hath cleared you, then you might better have uſed theſe words; but *Cretenſis*, though you fly the bitterneſſe of death is paſt, all danger is over, you may be deceived. *quod defertur non auferetur*, the Houſe may be at more leaſure and call upon ſuch kinde of things, and upon a review you may be made to know what 'tis, not only to ſlight and vilifie a Parliament, open a gap to a total contempt of all their Authority and power, but when you have done ſo, then openly and publikely to juſtifie that what you have ſaid is a manifeſt and clear truth. *Cretenſis* I tell you plainly, I would not for all the Books in my ſtudy, the Independens could prove ſuch words ſpoken by me againſt the power and dignity of Parliament, how light account ſoever you make of them.

Fourthly, the Reader may by this clearly ſee what to judge of *Cretenſis* charging me and my Book with lying forgery &c. when as he is not aſhamed to tax me in this place, that I could not lightly have uttered any thing that ſtruck more dangerouſly at the very root of all Parliamentary Authority and power, then to ſay that *Cretenſis* in ſpeaking againſt the Parliament and their power, opened a gap to ſlighting of their authority and power; what a ſtrange art and faculty hath *Cretenſis* as of making all Authors for him, though they write againſt him; ſo of making maſter *Edwards*, and his Abettors in pleading for the Parliament againſt *Cretenſis*, to ſtrike dangerouſly at the very root of all Parliamentary Authority and power? and that notwithſtanding for the words *Cretenſis* ſpake againſt the Parliament he was complained of, to the Committee of Plundered Miniſters by underſtanding men and cordial to the Parliament, and the matter ſo deeply reſented by the Honourable Committee, as I have already expreſſed; but the truth of it is, *Cretenſis* in all his writings, both in point of opinions, and words that he utters in defence of them, he will ſay any thing as manifeſtly contrary to truth, as to affirm black is white, and darkneſſe light; neither will he be beaten out of it by any reaſon, but hides himſelf, and clouds things in a multitude of words, where an ordinary Reader loſes himſelf as in a wood.

Fifthly, 'tis ſtrange *Cretenſis*, you dare ſay that you know none but Presbyterians have broken in at the gap you have made, do you not know what *Lilburn* hath done? beſides have you not read *Englands Birthright*, *The Ordinance for Tythes Dismounted? cum multis aliis?* you indeed lead the way, and was the firſt of all the pretended friends to the Parliament, (out of diſcontent in miſſing a place in the Aſſembly) who ſpake ſo ſlightly and ſcornfully of the Parliament.

Parliament; but many have followed you and broken in at it, both in Sermons, Diſcourſes, printed Books, eſpecially when any thing the Parliament was about diſpleaſed them: but as for the Presbyterians reſpects, duty, patient waiting on the Parliament, as 'tis already evident to many; ſo I doubt not, but in due time it will be manifeſted to all the world to their Honour, and the ſhame of the Independent party; and I challenge you to inſtance in any one Presbyterian, who hath either abuſed the whole Parliament, or ſingled out many particular Members by name, as many of your Sectaries have done; but of the difference in the carriage and behaviour of the Presbyterians to the Parliament, and of the Sectaries to the Parliament, I have at large ſatisfied the Reader in *Gangræna*, page 56, 57, 58, 59, 60, 61. all which *Cretenſis* takes no notice of, not giving the leaſt anſwer unto it, and therefore *Cretenſis* before you vapour any more in this kinde, remember in your rejoynder, to anſwer all I have ſaid againſt your party, in thoſe pages now mentioned.

Cretenſis Sect. 23. makes a great deal of do, ſpending many leaves in excuſing himſelf, and ſome of his Church for bowling on a day of publike thankſgiving, "telling the Reader it was in the evening, and in the company "of Presbyterians, and but for about half an hour; and he relates a ſtory "of four Presbyterians ſpending an afternoon upon a day of Thankſgiving "in fiſhing; and threatens that if I go on in telling tales of Independents, "he or ſome others will tell ſtories of Presbyterian miſtakes in the night, "and of a Presbyterian Angel, who hath committed ſome foul offence, yea "and that he hath a Manuſcript by him concerning Maſter *Edwards* himſelf, "which diſcovereth his jugling, and indirect walking between the two "Towns of *Godalming* in Surry, and *Dunmow* in Eſſex; and that if there "be no remedy, it will be content to ſubmit it ſelf to the Preſſe, and there-"fore concludes if I go on to lay open the Sectaries; I have devoted the "names and reputation of all Presbyterians who are obnoxious to the uni-"verſal abhorring both of the preſent and future ages, and therefore ſaith it "concerns all Presbyterians in general, and the Doctorage of this way "more particularly to heal the Gangren of my pen, and to reſtrain the fur-"ther ſpreading of it, otherwiſe their names and reputations are but ſo "many dead corpſes.

Reply. I ſhall reſerve many things I could anſwer to this Section, till my full Reply, and for preſent ſay theſe few things; Firſt, *Cretenſis* after two whole leaves ſpent, and a mountain of words caſt up, confeſſes in the cloſe the thing I charged him with, that he played at bowls on a day of publique Thankſgiving, only he minces, extenuates, hides his ſin all he may, ſpeaking of it very tenderly, *ſtirring himſelf a little by caſting a Bowl, betaking him-*

ſelf

ſelf for about half an hour to the exerciſe; the ſun being by that time either down, or very neer it. Now theſe words of *Cretenſis*, brings to my mind that anſwer of *Aaron* to *Moſes* about the golden Calf; *then I caſt the gold into the fire, and there came out this calf*; as if the Calf made it ſelf, and came out without hands: So *Cretenſis* caſt a Bowl &c. How much more becomming a Chriſtian, and a Miniſter of the Goſpel had it been, for Maſter *Goodwin* to have given glory to God, and to have ſaid as *Job*, *If I covered my tranſgreſſions as Adam, by hiding mine iniquity in my boſome*; but as *Cretenſis* throughout his whole diſcourſe, hath twenty & ten fetches about, to palliat, excuſe, ſlite, make a mock of all the horrid Hereſies, Blaſphemies, and Practiſes of all the Sectaries ſpoken of by me, ſo doth he the ſame here of himſelf and ſome of his Church. Now that the Reader may be undeceived, though the firſt relation of this buſines was told me accidentally as it was to another, without inquiry or thought on my part (though then ſo ſpoken, as by circumſtances I concluded it to be true;) yet ſince *Cretenſis* Anſwer came for h I have enquired more particularly into it, and I have it upon good ground to be after this manner; *Cretenſis* preached in the morning, but in the afternoon was at no Sermon, not joyning himſelf to ſpend the latter part of the day with any of the ſociety of Gods people in Thankſgiving for ſo great a victory; but in the afternoon went a walking with ſome of his Church, and after that to Bowls, and inſtead of *Cretenſis about half an hour, that he ſtirred himſelf a little by caſting a Bowl*; he played at Bowls about two hours; and gave over at ſuch time, (which therefore is not probable to be when the ſun was gon down,) that another company came and played after them. Now I could animadvert divers things upon this relation of *Cretenſis*, aſwell as *Cretenſis* hath *pag.* 32, 33, 34, 35. *viz.* 1. that we may ſee Independents have a *priviledge of eaſe*, yea, and of prophaneſſe too, to ſit idle at home, or walk abroad to take their pleaſure, when the poor Presbyterians are either preaching or praying, or elſe joyning themſelves to the Aſſemblies, where preaching, prayer and other holy worſhips are performing; and if *Cretenſis* will pretend he was a weary of his preaching in the forenoon, and ſo ſomewhat indiſpoſed to further labour that day; I anſwer, this is juſt Biſhoplike, who when their Lordſhips had preached in a forenoon, they were ſo weary they could not ſo much as come to Church that afternoon; but *Cretenſis*, though you were ſo weary as you could not preach, could you not have come, and given thanks for the Victory; nay, if that had been too much trouble for your Lordſhip, becauſe of your great wearineſſe and indiſpoſedneſs after your great labors, to have gone abroad to ſome of the Presbyterians Churches; could you not have gathered your Church together in your houſe, appointed ſome of your Prophets to have exerciſed, and you only have ſate by as at other times, reſting your weary

bones

bones. Truly *Cretensis* in my minde this is a very poor put off, and sorry shift.

2. *Cretensis* for all his wearinesse and indisposednesse to further labour of preaching, or hearing that day, yet was so eager upon his sports that he knew not how the time went away making a long half hour, reckoning half an hour for two hours; but *Cretensis* might easily mistake in this, and I shall excuse him, it being usual for men in their sports to think time short, and to judge they have not been an hour when they have been playing two or three; but I will spare *Cretensis* and animadvert no farther for present, neither on the story nor on his Animadversions upon it.

Secondly, as for that *Cretensis* brings by way of excuse, some Presbyterians played with him, &c. I Answer, it was their fault and sin, neither will I go about to plead for *Baal*, nor palliate excuse things that are evil in Presbyterians, as *Cretensis* doth all kind of horrid Blasphemies and Heresies in his Sectaries: however *Cretensis* is never the lesse in fault because of company; and indeed *Cretensis* being a Minister, should have given them (being private Christians) better example, besides who knows but *Cretensis* example drew these Presbyterians to it, and further 'tis likely these Presbyterians had been in the afternoon at some Presbyterian Church, offered up to God both a morning and evening sacrifice of thanksgiving, came from home later then *Cretensis* and his Brethren, neither doth *Cretensis* say the Presbyterians came forth with him, but as he tels his own tale, he relates that after his walking about a quarter of a mile (which might be a mile, as well as his half hours bowling two hours) and after his coming into the Garden, and sitting about half an hour in an Arbour (which we may well reckon for an hour to) came in some *of Master Edwards judgement* of Church-Government; all which being considered, makes the matter not so bad in the Presbyterians as in *Cretensis*, but supposing all this, yet I will not excuse them.

Thirdly, as for that story of one of the Assembly with three more of his com——or sub Presbyters, rather four Ministers in all (expressed by *Cretensis* all along in a scoffing, yea in a prophane manner; bringing in heaven and Gods providence to make up his jests and jeers) spending a whole afternoon upon a day of Thanksgiving in fishing, I greatly blame them, and if there was any such thing, they have cause to be ashamed of it as well as you for your bowling; and it had been fitter for them four Ministers to have been fishing for the souls of men, preaching somewhere in the afternoon, then a catching of Roaches; and thus you see *Cretensis* I am impartial, not (like the Independents) excusing all things in Presbyterians as they in Sectaries though never so vilde, and therefore your Proverb of *Presbyterians having a priviledge to steal Horses* holds not as you see, for I am against a *Toleration of them to look on.*

Fourth-

Fourthly, As for your threats of diſcovering Presbyterian miſtakes in the night, and to leave the world to judge whether they be not worſe then Independents howling on dayes, &c. and of the ſtory of a Presbyterian Angel which you will clap to my mouth, and ſtop it for ever: I anſwer, do your worſt, diſcover what *Presbyterian miſtakes in the night* you can, and tell what ſtories you pleaſe of a *Presbyterian Angel*, I fear you not, it will not ſtop my mouth: I bleſſe God, he who *keepeth the feet of his Saints*, hath ſo preſerved me, that I care not what all the Sectaries under Heaven can ſay againſt me, I bleſſe God, I have whereof to rejoyce and glory before men (though before God I know my manifold weakneſſes and tranſgreſſions, and have nothing to glory in but the free mercy of God, and the righteouſneſſe of Jeſus Chriſt) and therefore *Cretenſis* if you mean me, by *miſtakes in the night, and by Presbyterian Angel* (as your words ſeem to inſinuate, ſpeaking unto me, and the Reader may be apt to take your meaning ſo) ſpeak out, do your worſt, I defie you and all your company to prove any ſuch things, or but the ſuſpition of them; for I muſt tell you *Cretenſis*, I have ever ſince I came to be a Preacher of the Goſpel walked by that rule of the Apoſtle, *Providing honeſt things, not only in ſight of the Lord, but in the ſight of men*: And as for other Presbyterian Miniſters, if any of them have walked looſely and ſcandalouſly, let them look to it, I will be no Patron for them, neither will I have my mouth ſtopped from opening the Errors, Hereſies, Practiſes of the Sectaries, or laying open by name Impoſtors and Seducers, to gratifie the concealment of ſomthing foul in a Presbyterian, let them bear the ſhame of it for all me, and give God glory in confeſſing; only I would deſire *Cretenſis* and the Reader to obſerve the difference between my Diſcourſe of Errors, Hereſies, and Practiſes in Sectaries, and *Cretenſis* diſcovery threatned.

1. *Cretenſis* Diſcovery will be out of revenge, malice, becauſe the Errors of the Sectaries are laid open, and which otherwiſe he implies ſhould not have been diſcovered, and if I would ceaſe laying open the Errors of the times, thoſe ſtories ſhould never have come to light; but now my Catalogue was and is purely out of conſcience, not out of ill-will to any man, but to preſerve many from falling, and to recover others before they are gone too far.

2. The Errors, Practiſes, wayes which I lay down throughout my Book, are the very principles and wayes of the Sectaries as ſuch Sectaries, either being their Opinions, or flowing neceſſarily from them, or are means made uſe of by them to increaſe their way, compaſſe their deſigns, whereas any perſonal miſcarriages of the Presbyterians are far from falling under any ſuch conſiderations; but the fruits of the fleſh and Satan taking advantage upon them, of which things they have no fruit, but are aſhamed and have repented.

3. These Errors and Practises in the Sectaries are now found in them, cleaving to them since, and not before they turn'd Sectaries, whereas these miscarriages of the Presbyterians, are not now upon them, nor never since they were Presbyterians, but may be many years before, when Episcopal and fooliſh.

4. The Independents and Sectaries cry up themselves and their way as a purer, holier way then other mens, making themselves the only Saints, the Paradise of God, the tender conscienced men, thereupon separating from our Churches, and accounting the Presbyterians as a dunghil; which kinde of notions among the people, crying the Saints, the Saints, tender consciences hath gained them more then all their Arguments; and therefore to take off this Argument, 'tis necessary to shew they are not holier then others, neither have tenderer consciences, but are looser, and larger conscienced men: And I ask *Cretensis*, when as *Bellarmine* and other Papists bring against Protestants holinesse of life as a note of the Church of *Rome*, and boast of the great holinesse that is in their Church above what is in the Protestants; whether do not the * Protestants justly and properly to disprove them, give instances and stories of the wicked lives and ways of many Papists, besides of the Doctrines in the Church of *Rome*; and if the Protestants do it and are blameless, how can it be a fault in the Presbyterians to do the same, when they are to answer the Sectaries? but now the Presbyterians do not separate from the Independents out of pretences of greater holinesse, nor cry up themselves in Sermons and Books as the only Saints, and therefore the Independents cannot so justly bring these things against the Presbyterians, as the Presbyterians against them.

5. As for that Manuscript which came to *Cretensis* above a year since concerning Mr. *Edwards*, which discourseth his jugling and indirect walking between the two Towns of *Godalming* in *Surrey*, and *Dunmow* in *Essex*, which will be attested by good hands, and be content to submit it self to the Presse. I Reply, let *Cretensis* print it when he please, I challenge him to do it, so he print nothing but what he will make good; I remember 'tis a speech of famous Mr. *Bolton* in some of his works, *Innocency and Independency makes men of the bravest spirits*, I bless God I have Innocency, knowing nothing by my self of fault in this matter, and I have

* Whitaker, *Second Contro. De Eccles. quæst. 5. c. 11 p. 342, 343. Papistici Doctores turpes & scelerati sunt & in delitiis vivunt omnes à Papa summo illorum Pontifice ad infimum usq; Parochum multi non nævi modo, sed flagitia etium gravissima inter illos reperiuntur. vide ibi plura.*

Willets Synops. Second General Controversie of the Church. Quest. 3. of the notes & marks of the Church, pag. 98. *Amesii Bellarm. Enervat. De Notis Ecclesiæ. Leguntur igitur vitæ Pontificum Romanorum, de Sanctitatem Pontificum.*

have Independency, being an Independent in a true notion, not hanging upon great men, nor hunting after Preferments and great Livings, and I deſire the Reader to obſerve what I ſhall ſay of this matter, *Cretenſis* could hardly have inſtanced in a buſines to make more for my praiſe, and his ſhame, then this; and if he be able to give me any one inſtance of an Independent and Sectary that hath ſo denyed himſelf for the Publike, and for ſtrangers, as I did in that, I ſhall begin to think there are Independents in *England* who ſeek the Publike good, and not their own things. And for the matter of *Dunmow*, I have ſo much certainty and confidence of it, that if it were known commonly, it would turn to my great honor (which here *Cretenſis* threatens me with as a matter of reproach, and indeed the only thing, which belike *Cretenſis* in all his gathering and enquirings after me, could light upon to upbraid me with) as that I dare refer it and ſtand to the Arbitrament of Mr. *Thomas Goodwin*, Mr. *Burroughs*, Mr. *Bridge*, (whom all the world knows, through difference of judgement, are not my beſt friends) whether in that buſineſſe I be to be blamed, or rather have not done a ſingular thing, and like a man who hath walked circumſpectly, avoiding all appearance of evil: And truly *Cretenſis* you may give a loſer leave to ſpeak, which for the preſent I ſhall do briefly (reſerving the large relation, both of *Dunmow* and *Godalming*, to my fuller Reply) and whatever I ſpeak, and much more will be atteſted under the hands of many godly Miniſters, ſome dwelling neer *Dunmow*, and acquainted with this buſineſſe from firſt to laſt, others, Members of the Aſſembly intruſted alſo in it, and under the hands of divers godly perſons of the Town, fully knowing the buſineſſe, together with the Miniſter of the Town, the now preſent Incumbent.

In brief, the great buſineſſe of my *jugling and indirect walking between the two Towns of Godalming in Surrey, and Dunmow in Eſſex*, was this, that to prevent the coming in, and for removing out one gotten in againſt the conſents and liking of the godly people, and the Miniſters intruſted in the buſineſſe to provide for them, my name was made uſe of to the Committee for Plundred Miniſters to be put in for the Sequeſtration of *Dunmow*; and without it, as things ſtood in that caſe (the particular whereof, with that whole buſineſſe from firſt to laſt, I ſhall hereafter relate at large) it was judged both by godly Miniſters and the people, (and therefore I earneſtly entreated to give way to it) there was no other way to effect it; which title I held for a few weeks, meerly for the good of the People, till an able and fit man could be found out for the place; in which time that my name was putting in, and was in, though I was put to a great deal of trouble, and ſome charge in Journeys, riding three ſeveral times to *Dunmow*, beſides other expences for the good of the place, as in diſappointing men to come in upon them, and other-

wiſe (for there were many difficulties in the buſineſſe, as will appear when I ſhall give a full relation of it, and that occaſioned by a Sectary or two, partly out of ill will to me, and for fear I ſhould have gone thither, and partly out of diſappointment of ſome reward and thanks, which one of the Sectaries expected in caſe one fair for it had come into the place, as may without all breach of charity be conjectured by words heard by two godly perſons of *Dunmow* Town) and though (my name being made uſe of) the profits were abſolutely ſequeſtred to me at ſuch a time of the yeer, as that I could have made my ſelf whole, yea, a great gainer, yet I never took penny nor farthing of the Living, no not ſo much as one penny to pay the charges I had been put unto, for the neceſſary preſerving of the Living to the Town, nor never had penny to this day (which though I conceive I might with a good conſcience have taken, there being no reaſon I ſhould go to war at my own charge) yet becauſe that I might honour the Goſpel, and take away all occaſion from thoſe who would ſeek to ſpeak evil of me; and becauſe if I had taken any thing, it might have been interpreted & reported a great deal more; beſides all might not have known the reaſon of it, therefore I forbear ſo much as ever to receive or touch one penny belonging to *Dunmow*; and truly I believe if the perſons be enquired of who chiefly labouted in this buſineſſe, to bring in a godly able man to *Dunmow*, and know all paſſages (men who are meer ſtrangers to me ſave only in this buſineſſe) will ſay ſuch was my care, pains, and faithfulneſſe for their Town (in the midſt of many intervenient difficulties caſt in by ſome inſtruments, who either had a minde to the place, or hoped for ſomething,) that *Dunmow* hath great reaſon to bleſſe God for me, and that I was to them as one not ſeeking my own things, but the things of Jeſus Chriſt, their ſpiritual good: And now *Cretenſis* print when you pleaſe your Manuſcript you have by you, only be ſure it be not drawn up by ſome perſon, who by my means were kept out of the Livings of *Dunmow*, and of *Godalming*, or by ſome who would have brought them in; but being diſappointed of their ends, were vexed, and imagining I might have converted the means of *Dunmow* to my uſe, (becauſe they would have done ſo, if it had been in their power) though to be revenged of me by drawing up a ſtory of my jugling, and indirect walking, and putting it into the hand of Maſter *Goodwin*, to make his uſe of; but *Cretenſis*, let me tell you (however Independents, and Sectaries uſe to jugle and walk indirectly) I hate jugling, and indirect walking, and am a plain open-hearted man, and I will give you leave to follow me, in all places this 22. yeers laſt paſt where I have lived and preached, from *Cambridge* to *Walden*, and from *Walden* to *London*, and in *London* from one place and Church to another, and from *London* to *Harford*, and *Harford* to *London*, and from *London* to *Iſtleworth*, and

and from *Isleworth* to *Godalming*, &c. and to charge me justly if you can with juggling and indirect walking: I am confident that in all those places I have left a good favor, and none will blame me either for life or Doctrine unlesse they be Sectaries or Cavaliers, yea I know there are some Independents who were so convinced of my diligence, painfulnesse in my work, unblameable good conversation, that however they love me not for opposing their way, yet upon all occasions will testifie for me against the fury and violence of some: But *Cretensis* let me tell you, I wonder how you dare speake of my juglings and indirect walking, when as the tricks and juglings of your party are so many, and so manifest to all the world: I could write a good large Book of this Subject, the juglings, indirect walking, equivocations of the Sectaries, yea of their jugling between two Places and things: I could tell *Cretensis* now (but that I must remember tis not my large Reply) of his juglings and indirect walkings between his Fellowship in the Colledge and a wife (both against the Statutes, and I think against his oath) between the two towns of *Raynam* and *Lyn*, between *Raynam* and *Yarmouth*, *Raynam* and *Norwich*, between *Raynam* and *London*, between his two Churches and Livings, his Parish Church, and his new separated Church, between his Vicaridge of *Coleman* street after Voted to be Sequestred, and his gathered Church; as also his juglings in his Sermons and discourses, saying and unsaying, affirming and denying, but I spare him; I could tell *Cretensis* of Mr. *Peters* juglings and indirect walking for four yeers by gone between old *England* and new *England*, having every Spring taken his leave in the Pulpit of old *England*, and yet he is not gone; of his jugling and indirect walking between the West and *London*, *London* and other Countries to make* Burgesses for Parliament; I could relate also Master *Wells* his halting between *Giles Cripplegate* and New *England*, between Mr. *Walker* and the money for the poor childrens sending over to New *England*; I could tell a story of an Independent Minister who sought to have, and actually had about fourescore pounds for that which he never preached one Sermon for, coming into the Sequestration about Michaelmas, after all the Harvest was in; as also of another Independent Minister (who hath got well with his riding between places) who had fourty pounds in ready money upon his admittance to be Chaplain of a Regiment, who after he had received it, never came at them, nor looked after them, not so much as given one Sermon, or ever provided any man in his place: I could tell of the juglings and shuffings of the Independents about their

*Vid. *Minors no Sectors*, pag. 26. These laws would save that Vbiquitary perturber of, sollicitor, and Rickler at most of our late elections Mr. *Hugh Peters* a great deal of unnecessary, unfitting pains, sollicitation, and abuse of the Pulpit, to the peoples great disgust, for his own private lucre, and advancing the designs of his party

their new Model of Church-Government, their many pretended excuses why they put it not forth, as also of Independents juglings and indirect walkings to the rasing of their own foundation, both in the point of the Sacrament and Church-Government, but I spare them for the present. In one word, the Reader may see the clear difference between my juglings and indirect walkings between *Godalming* and *Dunmow* and the Independents walkings, they take 40. pounds nay 80. li. for preaching never a Sermon, taking never a journey, being at no cost, pains nor trouble; but Mr. *Edwards* makes three journies from *London* to *Dunmow* backward and forwards (each journey being 64. miles) preaches Sermons when he comes there, is at a great deal of trouble in *London*, yea and some charge for the good of *Dunmow*, and when many pounds lies in his power to pay himself well for all this, he takes not one penny nor farthing, and is not Mr. *Edwards* then a great jugler and indirect walker? *Cretensis*, shew me but such an Independent Jugler and indirect walker guilty of this fault, *Et eris mihi magnus Apollo*; Certainly *Cretensis* if your informations of *Presbyterian mistakes in the night*, and your *story of a Presbyterian Angel* wherewith you threaten me if I meddle any more with the Independents, prove no better then the *Manuscript by you which came to your hands about a yeer since concerning Mr.* Edwards *himself, which discourseth his jugling and indirect walking between* Godalming *and* Dunmow, instead of hurting the *names and reputations of Presbyterians, and making them so many dead corpses*, they will cause the names and reputations of *Cretensis* and his Informers to be like so many stinking Carrions, and by this one instance of *Cretensis Manuscript* upon which he puts such choyce special marks of truth, *as that the writing will be attested by good hands; and if there be no remedy, will be content to submit it self to the Presse: Cretensis p.* 34. the Reader may judge of all his other informations, and lawfully conclude, if his Manuscripts so and so qualified be such as he could hardly have instanced in a businesse more to Mr. *Edwards* honour, and yet according to his Manuscript is framed for his reproach, what must his loose informations be by word of mouth, especially taken up from Anabaptists and loose persons who care not what they say of the Orthodox godly ministers, whom they look upon now as the only great block in their way of Error, liberty and confusion.

* *Vid.* Independ. rasing their foundation, *p.* 2, 3, 4, 5.

*Cretensis pag.*41. and 42. speaks of a long formal story of one *Nichols* living about Moor-fields, &c. related by me in *Gangræna, pag.* 78, 79. 'of which story *Cretensis* saith tis long, the particular forgeries in it numerous beyond measure, in which respect he desires the Reader to make the 'computation, which he may do with exactnesse enough in comparing Mr 'Edwards,

'*Edwards* Relation with ſome lines given in to him by Mr. *Burroughs* in wri-
'ting anent the buſineſſe, and then *Cretenſis* ſets down what Mr. *Burroughs* gave him in writing, which is to a tittle, as followes. *That Story Mr.* Edwards *hath* pag. 79. *of one* Nichols, *and of a meeting concluded of, occaſioned by ſome vile opinions vented by that* Nichols; *where Mr.* Greenhil *and my ſelf (he ſaith) was, together with divers paſſages that he relates came from me at that meeting is all falſe. I know no ſuch man as this* Nichols, *I never heard there was ſuch a man in the world, till* I *read it in Mr.* Edwards *his Book. I to this day know of no meeting about him, or any of his opinions either intended, deſired, or reſolved upon, much leſſe that there was any ſuch meeting. The next Lords day after Mr.* Edwards *his Book came forth, Mr.* Greenhil *asked me whether* I *knew of any ſuch meeting with that* Nichols; *for his part he wondred to ſee ſuch a thing in Mr.* Edwards *his Book, for he knew of no ſuch meeting.*

This paſſage in *Cretenſis* anſwer of all others (eſpecially becauſe of Mr. *Burroughs* teſtimony given in writing under his hand, beſides mention made of Mr. *Greenhil* to in this teſtimony, that he knew of no ſuch meeting with *Nichols*, but wondred to ſee ſuch a thing in Mr. *Edwards* his Book) took moſt with many to weaken the truth and credit not only of this ſtory related by me of one *Nichols*, but of many other Relations in my Book, this being objected to many of my Friends; you ſee what Mr. *Burroughs* hath given under his hand; and therefore becauſe of the great name of Mr. *Burroughs* and Mr. *Greenhil* (which *Cretenſis* makes uſe of here) to make my ſtory numerous in particular forgeries beyond meaſure, I ſhall inlarge upon it, to make good the truth of it, notwithſtanding Mr. *Burroughs* teſtimony to the contrary, and *Cretenſis* comments and gloſſes upon Mr. *Burroughs* writing, and my ſtory; and now what if my ſtory of *Nichols* prove true, and and that in all the particular branches in it, where is *Cretenſis* then? in what predicament will *Cretenſis*, Mr. *Burroughs*, and Mr. *Greenhil* be found, and that tis certainly true, and hath been teſtified again and again, both to me and to many others, both Miniſters and Citizens ſince my Book came forth, I deſire the Reader to mark what follows.

For the firſt part of the Story related by me *pag.* 78. concerning one *Nichols* coming into *Stepny* Pariſh, and to Mr. *Greenhils* face juſtifying thoſe wicked Opinions there ſet down, as that *God was the Author of all ſin, &c.* (yea maintaining more then I have particularly mentioned in *pag.* 78. namely, *That children owe no obedience to their Parents except they be godly*) 'tis moſt certainly true, and Mr. *Greenhil* dares not deny it; and for proof of it, Mr. * *Randal* an eare and eye witneſſe related it to me, and

* This Mr. *Randal* is known well to many godly perſons, and is a godly man, a Schoolemaſter about *Stepny*, and a Miniſter alſo, not that *Randal* the *Antinomian* and *Familiſt*.

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to others, yea ſince *Cretenſis* Book came forth that denies the truth of this ſtory; I have asked Mr. *Randal* of it, and he affirms it to be undeniably true; and for to evince the truth of it, Mr. *Randal* told me theſe circumſtances, *viz.* who were preſent when *Nichols* did maintain theſe opinions to Mr. *Greenhil*, namely, beſides himſelf one *Oates* a Carpenter, and divers women; as alſo Mr. *Greenhil* could not ſtay long with this *Nichols*, being to go forth to ſome place where he had appointed to come, and ſhould be ſtaid for; ſo that thus far the ſtory is without all queſtion true, and I am confident Mr. *Greenhil* upon new conſideration and rubbing up his memory, will ſpeak no more ſuch words to Mr. *Burroughs*, as to wonder to ſee ſuch a thing as this in Mr. *Edwards* Book, and that he knows of no ſuch meeting. Now for the ſecond part of the ſtory, namely that at a meeting where Mr. *Burroughs* was preſent, with divers others, Mr. *Greenhil* did relate unto his Brother *Burroughs* this ſad ſtory of *Nichols* venting theſe opinions foremencioned, and upon that, how all the Diſcourſe following related by me in this ſtory of *Nichols*, *page* 79. yea more paſſed between Mr. *Greenhil* and Mr. *Burroughs*, is as certain as the firſt; and for proof of it one Mr. *Allen* of *Stepny Pariſh*, a godly underſtanding man who was upon the place, and heard all, related it to divers in Mr. *Bellamies* ſhop in my hearing, of whom after he had made an end of ſpeaking to the company, I enquired more perfectly how he knew all this to be true, and whether he was an ear witneſſe, and got him to name over the opinions again, and to repeat other paſſages to me for the help of my memory, and for fear leſt I ſhould miſtake the relation, ſo ſoon as Mr. *Allen* had done, I went immediatly home, and writ down in my Diary the whole buſineſſe from firſt to laſt, with the day of the moneth, the place, and perſons, when, where, and to whom alſo beſides my ſelf it was told: And further then all this, ſince my Book came forth, and *Cretenſis* Anſwer to it, though this ſtory is branded by *Cretenſis to have particular forgeries in it, numerous beyond meaſure*, and all *Nichols* Opinions related by Mr. *Greenhil* to Mr. *Burroughs*, with divers paſſages mentioned by me to come from Mr. *Burroughs* at that meeting, all affirmed to be falſe, yet Mr. *Allen* (before ever I ſpoke one word with him coming into Mr. *Bellamies* ſhop accidentally, where when he came in ſome company were ſpeaking of *Cretenſis* Anſwer to my Book, and of this very paſſage of Mr. *Burroughs* under his hand brought by *Cretenſis* to diſprove that ſtory) of his own accord juſtified the ſtory of *Nichols* coming to Mr. *Greenhil* and Mr. *Greenhils* relating it to Mr. *Burroughs*, with all the diſcourſe following upon it, ſaying I am the man that told it Mr. *Edwards*, and that in this ſhop, and Mr. *Greenhil* and Mr. *Burroughs* dare not deny it; for the ſtory (ſaith Mr. *Allen*) is moſt certainly true, and all the miſtake is of thoſe words *a meeting con-*

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concluded of, where Mr. *Greenhil* ſhould relate theſe Opinions, whereas the making known of thoſe Opinions and the Diſcourſe upon occaſion of them was not at a ſet meeting on purpoſe appointed for that occaſion, but at a uſual meeting on the Lords day after Mr. *Burroughs* his preaching in the morning, where at Colonel *Zacharies* houſe Mr. *Burroughs* Mr. *Greenhil* and divers godly perſons uſe to meet; and as Mr. *Allen* ſaid this in the preſence and hearing of three godly Miniſters and divers Citizens, ſo hath he (as I am certainly informed) drawn up with his own hand for the Preſſe a Narration of this ſtory of *Nichols*, maintaining thoſe opinions to Mr. *Greenhil*, and of Mr. *Greenhils* reporting the Opinions to Mr. *Burroughs*, with all their diſcourſes thereupon, yea more fully and particularly then I have in *Gangræna*, ſo that tis ſtrange to me that Mr. *Burroughs* ſhould dare to give ſuch a writing under his hand to *Cretenſis*, as to ſay *that ſtory Mr.* Edwards *hath page 79. of one Nichols &c. is all falſe*, when as the whole ſtory and all the particulars of it are true, and there is nothing falſe in the ſtory from firſt to laſt; only there is a miſtake in the tranſition from the firſt part of the ſtory to the ſecond, and in the paſſing from the firſt meeting to the ſecond (which in ſtrict acception of words is no part of the ſtory nor of the matters contained in it) namely in thoſe words *of a meeting concluded of*, which implies a ſet meeting occaſioned upon thoſe opinions, whereas the ſecond meeting at which Mr. *Greenhil* declared theſe opinions of *Nichols*, and all thoſe ſpeeches paſſed between them, was not on purpoſe about *Nichols* and his opinions, but a meeting where conſtantly on the Sabbath day mornings after Sermon, Mr. *Burroughs*, Mr. *Greenhil*, and divers private Chriſtians uſing to come, Mr. *Greenhil* took occaſion to ſpeak of this *Nichols* opinions. Now I deſire the Reader to conſider Mr. *Allen* relating to me the firſt meeting where Mr. *Greenhil* was without Mr. *Burroughs*, with the opinions vented then, and telling me there was a ſecond meeting preſently after that, where, upon occaſion of a former meeting and opinions then maintained, Mr. *Greenhil* related the opinions, and all that diſcourſe above mentioned, paſſed, but not acquainting me with the nature of the ſecond meeting, *viz.* that it was of courſe every week after Mr. *Burroughs* morning Sermon, whether I might not well conclude (and cannot eaſily conceive how I could underſtand it otherwiſe) the ſecond meeting to be occaſioned by the firſt, as well as the ſecond Relation followed upon occaſion of the firſt; and though it were not juſt ſo, *viz.* a ſet meeting to that end, where all I ſet down in *Gangræna* was ſpoken, but an ordinary meeting where M. *Greenhil* took the occaſion to declare as aboveſaid, whether this miſtake be a matter to be ſo much made of as to be branded with forgery, falſeneſſe, or for me to be cryed out of for telling a ſtory having particular forgeries in it,

numerous beyond meaſure, when as the circumſtance wherein the miſtake lies, is no repoach, or calumny, but in *favorem & honorem*; and I appeal to the Reader whether if the ſtory had been in that particular circumſtance according as I ſet it down, *a meeting concluded of*, it had not been more for the honour of Mr. *Greenhil* and Mr. *Burroughs* to have made a ſolemn buſineſſe of it by appointing a ſet meeting to have adviſed what to have done in this ſad caſe, and ſuch like, then only at an ordinary meeting on another occaſion by the by to ſpeak and diſcourſe of it. But before I paſſe from this, I ſhall lay down four things. Firſt diſcover and lay open the equivocations and mental reſervations of Mr. *Burroughs* and Mr. *Greenhil* given in to *Cretenſis* in writing. Secondly, Mr. *Greenhils* and Mr. *Burroughs* plain untruths which cannot be ſalved, no not by equivocations. Thirdly inquire into what may be the reaſons moving and inducing them thus to do. Fourthly, commend ſomething to the Readers conſideration and obſervation from all this Diſcourſe.

1. The Reader may here obſerve the fallacies and equivocations of Mr. *Burroughs* and Mr. *Greenhil*; Mr. *Burroughs* gives a writing under his hand to *Cretenſis* concerning the ſtory Mr. *Edwards* hath *page* 79. of one *Nichols and a meeting concluded of, &c.* ſaying 'tis *all falſe*; Now who is there that reads theſe lines given under Mr. *Burroughs* his hand but conceives that Maſter *Burroughs* brands this whole ſtory of *Nichols* of forgery, as if there never had been any ſuch man, nor any ſuch opinions maintained by him, nor Mr. *Greenhil* and *Nichols* had never met, nor Mr. *Greenhil* had never at any meeting declared to Mr. *Burroughs* and others any ſuch opinions, nor never any ſuch diſcourſe in reference to thoſe opinions had paſſed between Mr. *Burroughs* and Mr. *Greenhil*, as is ſet down by me; This is the Engliſh and common conſtruction which all people (who beleeve Mr. *Burroughs*) make of this writing, crying out, O what a lyer is is Mr. *Edwards*, and what a lying Book is *Gangræna*! yea we ſee *Cretenſis* himſelf, the profound Oracle of the Sectaries takes Mr. *Burroughs* meaning thus, as the Reader may perceive by his commentary upon the writing, rendring from thence this ſtory of *Nichols* related by me, ſo to the world as if it were all forged, and a meer fained thing, going over moſt of the particulars in this ſtory one after another in his ſcoffing way, damning each part of it as falſe, and then paſſing his ſentence upon the whole together in theſe words: *This ſtory is long, and the particular forgeries in it numerous, beyond meaſure*; and all *Cretenſis* grounds upon, is Mr. *Burroughs* writing which he received from him; deſiring *the Reader to make the computation, which he may do with exactneſſe enough if he ſhall pleaſe to compare Mr.* Edwards *Relation with theſe enſuing lines which he received from Mr.* Burroughs *himſelf*

himſelf in writing, anent this buſineſſe. Thus Mr. *Burroughs* gives a writing under his hand ſo couched and drawn up, making uſe alſo of Mr. *Greenhils* teſtimony to ſtrengthen it, that all may take it, and many do, as if the ſtory related by me were falſe; but doth Mr. *Burroughs* think, or believe ſo of this ſtory as his words carry it? no, he knows in his conſcience the contrary, only he writes thus to *Cretenſis* for the preſent, becauſe it will ſerve his deſign, and if his fallacies ſhall happen to be diſcovered, he hath ſo placed his words that he will have a back door to come out at, he hath all along ſo framed and penned his writing, that though it carry in the face of it another meaning, yet upon two or three words placed artificially he thinks to come off, and ſalve his credit from being branded a lyer under his own hand, and that is from putting all he ſayes upon thoſe words *a meeting concluded of*; which words *meeting* and *ſuch* are ſeveral times uſed by him, (each of them ſix times a peece) and brought in at every turn and corner to ſalve him, all the weight of his teſtimony ſtill referring to the words, *meeting, and ſuch, ſuch meeting, ſuch a man, &c.* which the Reader may eaſily perceive: So that Mr. *Burroughs* equivocation lies thus, he puts all the ſtory upon *a meeting concluded of*, and ſpeaks of the whole ſtory ſtill as upon *ſuch a meeting*. Now there being no ſet meeting on purpoſe for thoſe Opinions, but the meeting where theſe Opinions were declared by Mr. *Greenhil* an ordinary uſual meeting, he thereupon in thoſe lines given to *Cretenſis*, doth not only conceal what he knew, but denies the whole ſtory all along, ſuch a man, ſuch opinions, ſuch paſſages, related, &c. carrying the matter ſo as if the whole ſtory had been falſe, becauſe one circumſtance in the manner of the narration of it was miſtaken, and this is his evaſion framed with much art, and ſtudied on purpoſe to deceive the Reader.

The ſecond equivocation and evaſion at which Mr. *Burroughs* thinks to come out at to ſalve himſelf, and yet impeach my ſtory of falſhood is this, *that he never knew ſuch a man as* Nichols, *nor ever was at any meeting with him, neither did he ever hear of his name, or that there was ſuch a man in the world*; which things have been alledged for him by ſome of his friends upon my affirming the truth of the ſtory, and that I ſhould prove it; Now granting all this to be true (though ſome part of it I much queſtion) yet my ſtory is not made falſe by this; *Gangræna page* 79. for I do not in my ſtory of *Nichols*, charge Mr., *Burroughs* that he ever was at a meeting with *Nichols*, or ever ſaw his face, only I ſay Mr. *Greenhil* and he met (which is moſt true) and therefore Mr. *Burroughs* confounds meetings, jumbles two into one, which I make in my Relation diſtinct, on purpoſe for an evaſion; neither of the ſecond meeting (which I ſpeak of) where Mr. *Burroughs* was with Mr. *Greenhil*, do I ſay *Nichols* was there, but rather the contrary, lay-

ing down that Mr. *Greenhil* related to Mr. *Burroughs* and others, what had been vented by *Nichols* a few dayes before; and now I appeal to the Reader whether this be ingenuous fair dealing to deceive the Reader thus, by caſting the aſperſion of falſenceſſe upon a true ſtory, and yet to keep a reſerve to come off with in caſe of being chalenged? or rather whether is not this Jeſuitical equivocation, and whether any Jeſuite could, or would have drawn up half a ſcore lines fuller of equivocations, reſervations, and double expreſſions then Mr. *Burroughs* hath in theſe few lines: I am of the mind this Manuſcript of Mr. *Burroughs* diſcovers his jugling and indirect walking between the two meetings, that where Maſter *Greenhil* was without Maſter *Burroughs*, and that where both of them were, that of *a meeting concluded of, ſuch a meeting*, and an ordinary uſual meeting, more then *Cretenſis* Manuſcript will do my *jugling and indirect walking between the two Towns of* Godalming *in* Surry *and* Dunmow *in* Eſſex; but to make an end of Maſter *Burroughs* equivocations, I wiſh Mr. *Burroughs* to think often of that in *Iames*, cap 1. 8. *A double minded man is unſtable in all his wayes*, which hath been often in my mind of him, he of all the Apologiſts in many things ſeeming to come neer us, even as if he were ours, and then flying off again; I could mind him of divers paſſages, both in the Aſſembly and out of the Aſſembly, in his Sermons, and Conferences, wherein he of all the reſt hath moſt yeelded, inclined to us for a fit, and yet at other times none ſtiffer nor fiercer then he.

2. As in Mr. *Burroughs* writing to *Cretenſis*, I have ſhown plain equivocations, ſo there will be found in it manifeſt falſity, and ſome paſſages that cannot be ſalved from lying, no not by the help of an equivocation; as for inſtance, Maſter *Burroughs* ſpeaks as of the whole together, *that ſtory of Nichols*, not a part of the ſtory, and ſaith *all is falſe*, which is an apparent untruth, for though ſome part of it were falſe, yet if any of it were true (eſpecially the major part) it cannot be affirmed all is falſe, and then though in ſome parts of it Maſter *Burroughs* may equivocate, yet in others he cannot; as for inſtance, the firſt part of the ſtory wherein is laid down *Nichols* maintaining to Mr. *Greenhils* face thoſe wicked opinions, is a part of the ſtory of *Nichols* and undoubtedly true, how then can that be ſaid to be falſe? beſides it precedes thoſe words expreſſed in *Gangræna, a meeting concluded of*, upon which Mr. *Burroughs* evades, and ſo cannot be ſalved by having a reference to them, and yet this is the firſt and one great part of that ſtory Mr. *Edwards* hath of one *Nichols*; how then can Mr. *Burroughs* words, *viz.* of affirming that ſtory Mr. *Edwards* hath of one *Nichols*, to be falſe, be in any ſenſe juſtified to be true? again, how can Mr. *Burroughs* ſay *he never heard there was ſuch a man in the world as Nichols*, when as it cannot be thought but that Maſter *Greenhill* named him to him at Colonel *Zacha-*

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ries houſe? and that Maſter *Burroughs* ſhould never hear of *Nichols* name, Mr. *Greenhil* and Mr. *Burroughs* being ſo familiar, and Mr. *Greenhil* relating to him the opinions, that Mr. *Burroughs* ſhould never aske the mans name who held ſuch vile opinions, nor Mr. *Greenhil* never ſpeak of his name, ſeems to me very ſtrange; and if ſo, how came Maſter *Allen* to hear and know that the opinions related to Maſter *Burroughs*, were one *Nichols* opinions, ſeeing Mr. *Allen* was not at the firſt meeting where *Nichols* was with Mr. *Greenhil*, but only at this ſecond meeting where Mr. *Burroughs* was? again how can Mr. *Burroughs* give it under his hand, *that he to this day never knew of any of* Nichols *his opinions*, when as the opinions of *Nichols* laid down by me in the ſtory of *Nichols*, were told him by Mr. *Greenhil*, and Mr. *Burroughs* thereupon was ſo affected, that all thoſe ſpeeches fell from him, about the neceſſity of a Government, and power in the Magiſtrate, and that over conſcience, &c. Laſtly, for thoſe two or three laſt lines of Mr. *Burroughs*, namely Mr. *Greenhils* asking him whether he knew of any ſuch meeting with that *Nichols*; this being ſpoken of in reference to the ſtory of *Nichols* ſet down by me in *Gangræna*, that for his part he wondred to ſee ſuch a thing in my Book, for he knew of no ſuch meeting, how durſt Mr. *Greenhil* ſay thus, and Mr. *Burroughs* give it under his hand to be printed to abuſe the world thus; for did not Mr. *Greenhil* know of a meeting with *Nichols*, which I ſpoke of in my Book in the former part of this ſtory of *Nichols*, where *Nichols* juſtified to his face theſe opinions, and which was the ground and occaſion of all the diſcourſe related by me in the ſecond meeting? and yet Mr. *Greenhils* queſtion to Mr. *Burroughs*, and his own anſwer to it here ſet down by *Cretenſis* as from under Mr. *Burroughs* hand, are ſo ſet down that every Reader (who will believe them) believes and takes it for granted, that Mr. *Greenhil* no more then Mr. *Burroughs* ever knew ſuch a man as this *Nichols*, nor never heard there was ſuch a man in the world, till he read it in Mr. *Edwrrds* his Book, nor ever knew of any meeting about him, or any of his opinions; and ſo we ſee *Cretenſis* (though an acute man) underſtands it ſo, and vapors exceedingly upon it.

3. It may be demanded and asked what ſhould be the cauſe, and what may be the reaſons why Mr. *Burroughs* and Mr. *Greenhil* ſhould thus conſpire together to give ſuch a teſtimony in writing as this againſt the ſtory of *Nichols*, which cannot but with all ingenuous men prejuduce them much, (the fallacy of it being once made known) as being at the beſt but a groſſe equivocation, and a ſtudied peece to deceive the Reader, eſpecially conſidering that nothing I ſpeak of in that ſtory of *Nichols* was to the prejudice and diſparagement of Mr. *Greenhil* and Mr. *Burroughs*, but much to their honour,

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as being at that time in so good a temper as to be affected with the evil of Errors, and wicked Opinions.

Now of this I conceive these three Reasons: First, Mr. *Burroughs* and Mr. *Greenhils* earnest and eager desire of taking all advantages, and opportunities to blemish me, and to render me a Lyar to the world, which that they might do, conceiving they had taken me tripping in a mistake (though no material one, nor nothing to their prejudice, and so no slander nor calumny, but making for their honour) they prosecute it, and improve it so far, that to make something of it (poor men) their ill-will and hatred against me, blinding and befooling them, leads them into Equivocations, mental Reservations, and Untruths, even to the wounding of their own reputations amongst all unprejudiced men. Secondly, a Design thereby to blast my Book among the people, to render it odious, to cause the truth of all matters of fact in it to be suspected, and so to hinder the good intended by me in that Book: Now Mr. *Burroughs* and Mr. *Greenhil* having a great name among many people, being accounted for men of that way somewhat moderate and among the best of that party, they knowing that their testimony, and that in the mouth of two witnesses (both being joyned together in the writing printed by *Cretensis*) might wound my Book, and from thence many would take occasion to question all, therefore they catch at the least occasion to declare themselves against my Book. Thirdly, they do it to free themselves from suspition and jealousie, which otherwise they might lye under from the other Sectaries, as if they were against other Sects and Opinions, and for a Toleration of no other Sect but their own, and were for the Government of the Church to be setled in regard of these horrid Opinions and Heresies daily vented, and for the coercive power of the Magistrate against Sectaries, which these conferences upon occasion of *Nichols* Opinions seem to import, and might give some jealousie of, and therefore to clear themselves from these, and to ingratiate themselves to the Sectaries, and the Sectaries to them, to assure them they will stand by them against the Presbyterians; they greedily catch at the mistake of a circumstance, and thereupon Mr. *Burroughs* gives a writing under his hand, so couched and curiously drawn up, as that all their fellow Sectaries cannot but take it as if they denyed the whole, and as if no such words had ever been spoken by them about Opinions, and the necessity of Government and power of the Magistrate. The Independents strictly so called, are a very few in comparison of the Anabaptists, Antinomians, Libertines, &c. a contemptible party as of themselves, Independents in Armies, Country, City, falling daily to Anabaptisme, &c. and therfore Mr. *Greenhil* and Mr. *Burroughs* being afraid they might suffer by this story, take this occasion to clear themselves by sending this writing to *Cretensis*.

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4. The Reader from this writing given under Mr. *Burroughs* hand to diſprove one of my ſtories, together with *Cretenſis* glorious vaporing inferences upon it, may plainly ſee what to judge of my ſtories laid down in *Gangræna*, and of *Cretenſis* confutation, ſeeing *Cretenſis* ſignal choiſeſt proof, and that which among all the reſt was the onely teſtimony that gave him ſome credit in the world, proves ſo weak and faulty, yea and at beſt but a meer juggle and equivocation: what may the Reader think of *Cretenſis* Anſwers to other paſſages of my Book? his Teſtimonies being either from perſons of no credit and worth, Apprentice boyes, Sectaries, and men in their own cauſe, or perſons under bad report, as *Coſens*, againſt whom there have been many other complaints and depoſitions for miſcariages and miſdemeanors (as I am certainly informed) yea among others for abuſing a worthy Member of the Houſe of Commons, when as Mr. *Burroughs* teſtimony proves ſo invalid, and the whole ſtory of *Nichols* (excepting onely one miſtake in the tranſition of it from one part to the other) proves all true, yea and more too then I have ſet down, as appears both by what I have ſaid already, and from Mr. *Allens* printed Relation, being a man from whom I had the firſt Relation of this ſtory: Now by this time I conceive that all men know what to judge of Mr. *Burroughs* Text, and *Cretenſis* his Commentary and Application, and muſt conclude *Cretenſis* had little reaſon to make ſuch Tragical out-cryes, and a great noyſe of branding this ſtory of *Nichols* (as if there had never been any ſuch man in the world, nor no ſuch Opinions held by any, nor never no ſuch diſcourſe between Mr. *Burroughs* and Mr. *Greenhil*) with *particular forgeries in it, numerous beyond meaſure*. And for a concluſion of my Reply both to *Cretenſis* and Maſter *Burroughs* writing, I retort thus upon *Cretenſis* in his own words a little changed: That long formal ſtory of one *Nichols* living about *Moor-fields*, coming into *Stepney* pariſh to draw away people: That to Mr. *Greenhils* face did juſtifie and maintain many wicked Opinions, &c. upon occaſion whereof at a meeting where Mr. *Greenhil*, Mr. *Burroughs* and many others were, which meeting was, *viz.* a little before Mr. *Burroughs* fell upon the preaching of the power of the Magiſtrate in matters of Religion, and the point of Toleration: At which meeting Mr. *Burroughs* and Mr. *Greenhil*, with others, ſpake many good words, particularly Mr. *Burroughs*, in regard of theſe things, matters being ſo, there was a neceſſity of the Government of the Church, and of the power of the Magiſtrate, &c. This ſtory is ſo long, and the particulars in it true beyond queſtion: In which reſpect, I deſire the Reader preſently to make the computation, which he may do with exactneſſe enough, if he ſhall pleaſe to compare Mr. *Edwards* his Relation in *Gangræna*, this Reply, and Mr. *Allens* Relation anent this buſineſſe, with the Lines received by *Cretenſis* from Maſter *Burroughs*

roughs himſelf in writing, and *Cretenſis* commentary upon them.

Cretenſis pag. 42. *Sect.* 27. having had occaſion to mention Mr. *Burroughs* immediatly before, falls upon a diſcourſe to vindicate Mr. *Burroughs* of an Error charged upon him by me in the Catalogue of Errors, and labours to clear him by comparing it with other paſſages in his Book, *page* 34. 35. and by ſhewing Mr. *Burroughs* his rule touching forbearance was of matters of Religion, not of matters of State, and then concludes his confutation with a jeer and ſcoff of what I ſaid againſt Mr. *Burroughs* poſition, namely it was but a forlorn hope, the fore-runner of a great Army of Confutations advancing, and of reſembling Mr. *Burroughs* to *Achilles*, and applying that verſe to me in anſwering Mr. *Burroughs*,

Infœlix puer, atque impar congreſſus Achilli.

Reply. I have much exceeded the nature of a brief Reply to *Cretenſis*, having already gone far beyond the number of ſheets I intended in this Reply to *Cretenſis*, and therefore that I may reſerve matter for my large Reply, I ſhall not enlarge my ſelf upon this, nor the following particulars in *Cretenſis* Book as I have done upon ſome others, but ſhall paſſe by what I could ſay to *Cretenſis* evaſions of paſſages in other pages clearing his meaning, &c. brought in defence of Mr. *Burroughs*, as namely, that Mr. *Burroughs* uſes to ſay and unſay, affirm and deny, as the vanity and weakneſſe of that diſtinction (as 'tis here applyed) concerning matters of Religion, and matters of State, as if an erroneous conſcience did not make things the Magiſtrates account, but matters of State, matters of Religion, and the Magiſtrates alſo reckon many things to be matters of State, which many conſcienees account high matters in Religion; all I ſhall ſay (and juſtly) of of many things delivered by Maſter *Burroughs* about Toleration and the Magiſtrate, is, what *Galen* ſaid wickedly of *Moſes* writings, *Multa dicit ſed nihil probat*; and therefore there will need no great abilities to confute *Achilles*, *Troilus* may try his valour with him, by putting him but to prove his own Poſitions and Aſſertions; only before I end my Reply to this Section, I muſt tell *Cretenſis* he forgot when he writ thus, *Troilus will needs be trying his valour with Achilles whatſoever it coſts him*, that Maſter *Edwards* had already tryed the ſtrength of *Achilles* and four more joyned to him, Maſter *Thomas Goodwin*, Maſter *Nye*, &c. in his *Antapologie*, or full Anſwer to the *Apologetical Narration*, which was never yet replyed to unto this day; and therefore certainly if the *unhappy boy* were able (as many learned men are pleaſed to think) to make his part good with

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four beſides *Achilles*, he may venture to try a fall with *Achilles* alone; and therefore if *Cretenſis* will once more get a writing under Mr. *Burroughs* hand to this purpoſe, and print it, that *Achilles* will in writing openly maintain his and *Cretenſis* Church-way not to be a Schiſm, and that it ought to be tolerated by the Supreme Magiſtracy of this Kingdom, I do proffer to anſwer him, and to maintain the contrary, and then leave it to learned men to judge which of us hath the fall: only I premiſe this condition, that both of us may, as in the preſence of God, make a ſolemn promiſe to call in no ſecond, nor to have any help from others, or to communicate our writings to any man, that ſo what we do may be a trial of our valours, and not of other mens: And for a concluſion of my Reply to this Section, had not *Cretenſis* come in at the cloſe of this Section with his *Troilus* and *Achilles*, his Forlorn-hope, and his great Army of confutations, but ſtaid his pen & cloſed the period at *an erroneous conſcience may be ſuch; he had wrought little leſs then a miracle*, for he had written one whole Section among 35. without either giving me the lye, or jeering or ſcoffing at me, or abuſing ſome place of Scripture, *&c.* but the evil *ſpirit that attends his pen envied him the crown of that glory*, to write one ſober Section, and therefore *for uniformity ſake* he makes this like unto its fellows, ending with jeers and ſcoffs.

Cretenſis Sect. 28. *pag.* 43. ſaith, 'How my pen hath abuſed Mr. *Ellis* of '*Colcheſter*, and other faithful ſervants of God in thoſe parts with baſe calum'nies and ſlanders, the world will ſhortly underſtand by an expreſſe from 'thence, of which Mr. *Ellis* writes thus to a friend in *London*: *The aſperſions caſt on me and ſome others here by Mr.* Edwards, *are as falſe as foul: which becauſe they are a great part of his Book and ſtrength, thoſe who are here concerned, will, if God pleaſe, make Reply.*

Reply. Now whether my pen hath abuſed M. *Ellis* of *Colcheſter*, & other faithful ſervants of God in thoſe parts with baſe calumnies and ſlanders, I deſire the Reader to turn back to Mr. *Harmars* Letter, *p.* 54, 55. and to read what he hath ſent me under his hand; beſides, *Cretenſis* the great Critick upon other mens words, in theſe words *his pen* (ſpeaking of me) writes either falſly or improperly; for what I print of Mr. *Ellis*, *&c.* in *Gangræna*, are Letters written by another pen, not mine, and therefore if I wanted matter, or had nothing elſe to do with my time, I could ſpend as many words (upon a better ground) and expatiate upon calling Mr. *Harmars* pen my pen, as *Cretenſis* doth upon the word *meeting*, *p.* 36, 37. As for the expreſſe from *Colcheſter* diſcovering the baſe calumnies and ſlanders againſt the Saints there, I hear nothing of it yet, but let it come when it will, I fear it not; for both I and others know ſo much of the Sectaries of *Colcheſter*, of their baſeneſſe, ſelf-ſeeking, equivocations, *&c.* that the Anſwer to it will ſerve to make a third part of *Gangræna*;

their Errors, Heresies, Practises, &c. without any help from other places, will serve to fill a good Book of it self. But to animadvert no further on this passage of *Cretensis*, I put a period to this Section with this short Animadversion, that the things I relate of Mr. *Ellis* or some others of *Colchester* in *Gangræna*, are not false (though Mr. *Ellis* saith they be foul) neither are they a great part of my Book and strength, but a very small little part, not the twentieth part of my Book; but I am of the minde, when Mr. *Ellis* and those who are there concerned shall make a Reply, the Rejoynder to it will have a great deal more, and other manner of things of the Sectaries of *Colchester* then *Gangræna* hath, and I must deal ingenuously with *Cretensis* and Mr. *Ellis*, I have been told by one of *Colchester*, *That if he had thought or known I would have printed any Letters concerning the Sectaries of* Colchester, *he would have furnished me with other manner of things then any contained in those Letters Mr.* Ellis *writes of to a Friend in* London.

Cretensis §. 29. *p.* 44. labors to disprove the testimony given by me of the Author of the third Letter printed in *Gangræna*, by printing a Letter written to *Kiffin* concerning him, wherein the Author of that Letter denies Mr. *Ricraft* to be a person religious, and cordially affected to the Parliament, intimating and casting many foul aspersions upon him.

Reply. I leave Mr. *Ricraft* to justifie the contents of his own Letter written to me, and to answer this Letter written against him, which he assures me he hath done, and that by this time 'tis printed, wherefore I need say little; only for what I expressed of Mr. *Ricraft*, I had good reason to do it, both from the testimonies I had received of him upon enquiry from persons judicious and godly, and from some converse and acquaintance which of late I have had with him; and that which made me give him that testimony, *A person cordially affected to the Parliament*, was his being imployed in several matters and affairs that concerned the Parliament; which besides that I had heard so, I saw two Orders or Warrants, one from the Honorable Committee of both Kingdoms, the other from the Committee of Examinations, testifying his good service, and commending him, which are more to me to assure me that he is a man well affected to the Parliament, then a hundred Letters written to the contrary by * Anabaptists (such as *Cretensis* here prints) can be to deny it: Now as to that particular instance in the Letter brought to disprove Mr. *Ricraft* for being a person cordially affected to the Parliament (which indeed is all that hath any show of proof, all the rest being meer words) namely, of concealing a Colonel *which came out of the Kings Army, which Colonel would have taken away the life of one Mr.* Roberts

* This Letter which *Cretensis* here prints, was written by an Apprentise boy, an Anabaptist of *Kiffins* Church, unto *Kiffin* himself, who belike by himself or some other communicated it to *Cretensis*.

berts *Miniſter, and that if Mr.* Roberts *had known of the Colonels being in Town, he would have endeavored the hanging of him, and yet not without cauſe, for former diſcourteſies received from him, &c.* I deſire the Reader to judge how true 'tis by theſe following lines which I received from Mr. *Roberts*, under his own hand, and ſubſcribed with his Name.

I Do not know of any Colonel or other Officer of the Kings party that Mr. *Joſiah Ricraft* did entertain, nor that the ſaid pretended Colonel, nor any other particular perſon did particularly endeavor to take away my life: and if I had punctually known that the ſaid pretended Colonel, or any other perſon had endeavored at the taking of *Birmingham* in hot blood to have deſtroyed my life, yet I do not conceive that a ſufficient cauſe for me in cold blood, if I had opportunity, to have ſought the taking away of his life,

March 24. 1645. FRAN. ROBERTS.

§. 30. *Cretenſis* thinking that by his Anabaptiſtical Letter he hath weakned my teſtimony of the Author, and branded him for a Malignant, he proceeds in this Section againſt the matter of the Letter, charging a great part of it to be notoriouſly falſe, as ſome things about *Kiffin* and *Palmer*, and of a woman to be Rebaptized, at which ſtory, out of his love to Anabaptiſts and Dipping, not knowing how ſoon he ſhall fall to that way, he is ſo offended, that he makes the Tale of *Gargantua* and *Donquixot*, with his Wind-mills, to look like Goſpels in compariſon of it, and thereupon breaks out into a paſſion, that he ſaith, *It is pity the Relator ſhould either eat or drink, till he either hath proved the truth, or elſe confeſſed the untruth of it.*

Reply. The Reader may obſerve *Cretenſis* cannot deny ſome part of it to be true; and indeed the firſt part of it of one *Web* (the moſt material and foul for the Opinions and Blaſphemies, *Cretenſis* doth not ſo much as offer to diſprove:) For thoſe other about *Kiffins* bragging upon Diſputation, and thoſe lighter paſſages, I conceive Mr. *Ricraft* will clear in his Anſwer; but for the main buſineſſe of *Kiffin* and *Patience* anointing with Oyl a ſick woman, one of their members, that is not denied neither, only ſome words, which being recovered, ſhe ſhould ſpeak, which is not much material to the thing; beſides, 'tis probable words to that effect were ſpoken, though not *in terminis*, wherein, may be, the equivocation ſtands: And laſtly, for that ſtory of the woman to be Rebaptized, and the Dipper which *Cretenſis* makes ſuch a quaint invention and bold fiction, *&c.* as if no Anabaptiſt could be guilty of ſuch one; I Reply to *Cretenſis*, There are fouler things done by Anabaptiſts and Sectaries; Miſtris *Attaways* ſtory, with many particular paſſages in it are fouler, as I ſhall by Letters, and other Relations make manifeſt; but whereas *Cretenſis* makes this Relation ſuch a lye to the Wheſtone, making all the daring Relations (as *Cretenſis* phraſes them) in *Gangrana* beſides to give place to it, I will upon one condition (and that a very reaſonable one) that *Cretenſis* and his Church

will promise upon proof of it to joyn in a Petition to the Parliament with the Presbyterians for the forbidding of all Dipping and Rebaptization, and exemplary punishment of all Dippers, as his Brother *Kiffin, &c.* set down in my large Reply to *Cretensis*, the place where, the name of the Dipper, with other circumstances of this story; and I do believe, if my intelligence doth not extremely fail me, whereas *Cretensis* makes such a wonder at one, I shall be able in my next to give instances in the plural number; and for this end I have taken order to have sent me up with hands subscribed, the proof with particular circumstances. And for conclusion of this, I cannot but take notice of the extreme cruelty of *Cretensis* against the Relator of this story (and by this we may see what liberty and favor Presbyterians must expect, if once we fall into the hands of Independents) *That 'tis pity he should either eat or drink, till he hath proved the truth, or confessed the untruth of it.* What *Cretensis*, no other way for a poor man who tells a story of an Anabaptistical Dipper, but to starve him to death, or to make him sin against conscience by confessing the untruth of that which he thinks in his conscience to be true; and that I may convince *Cretensis* of his rashnesse in speaking thus, I desire him in his Rejoynder to resolve this case, which is the true case of this story: *Suppose the person who can prove it lives sixty or seventy miles off, how long, and how many days will you allow the Relator to finde him out, and to bring him, with all other Witnesses before the Magistrate to prove the truth of it; must not this of necessity require some days (though no accidents should fall out, sickness, or of being from home, &c. which might retard it) and would you have the Relator all this while go so many days without eating or drinking?* that were indeed the ready way for the Relator never to prove the truth of it: I suppose upon second thoughts *Cretensis* will confesse he writ this in a passion and flame, as I believe he did all the rest of his Book.

Cretensis §. 32. *p.* 38. denies and puts off several particulars laid down in *Gangrana, as about Lieut: Colonel* Lilburn, *as about one* Thomas Moor *of* Lincolnshire, *as about a Woman-Preacher at* Brasteed *in* Kent; and he adorns his pretended Answers with jeers and scoffs, *as that* Lilburn *can see and read twenty and ten untruths in my Book, with the worst of his eyes, and that I am the greatest manifestarian under Heaven, there being no man hath manifested that weaknesse of judgement, that strength of malice against the Saints as I have done.*

Reply. Lieutenant Colonel *Lilburns* playing at Cards, I have proved true in Answer to *Walwyn, pag.* 30. where the Reader may by looking back be satisfied; as for the rest I have said of him, when *Cretensis* goes about to disprove it, I shall as particularly make proof of it by instances; and I am of an opinion with *Cretensis* (though not in his sense) the other things instanced in

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as well as playing at Cards, are Grapes growing on the ſame Thorn; only I cannot but wonder at one fetch of *Cretenſis* (indeed far fetcht) to ſalve the credit of his Brother *Lilburn*, That my reporting of *Lilburns* playing at Cards *either is a falſe report it ſelf, or at leaſt a report of a report which is falſe, and ſo little better*, which is to make all reports falſe of which a man is not an Ear and Eye-witneſſe, and ſo nothing to be believed, though related by never ſuch credible Ear and Eye-witneſſes: Now after this rate to be ſure the ſtory of *Cretenſis Presbyterian Angel* which another hath to tell (ſome Independent Angel) is falſe, the ſtory of the Presbyterians fiſhing on a day of Thankſgiving is falſe, and little to be regarded; for *Cretenſis* ſure was none of the Com------ or Sub-Presbyters (though I am confident he would have fiſhed with them a whole Afternoon upon a Thankſgiving day, on condition to have been a Com------ or Sub-Presbyter with the Doctorate of the Aſſembly) The Manuſcript of my jugling between *Godalming* and *Dunmow*, is either a falſe report it ſelf, or at leaſt a report of a report which is falſe, and ſo all the ſtories which *Cretenſis* threatens Presbyterians with to make their Names and Reputations ſo many dead corpſes, will be but either falſe reports, or at leaſt reports of reports which are falſe, and ſo little better, for I believe *Cretenſis* comes little among Presbyterians, and ſo cannot ſpeak much of his own knowledge.

As for that particular of one of *Lilburns* eyes put out by a Pike in the ſtreet, upon which *Cretenſis* makes jeſts, as that *Lilburn* is able to ſee and read twenty untruths and ten in Mr. *Edwards* Book with the worſt of them, I anſwer, this paſſage, as alſo that of two Children taken away at a time from *Cretenſis* are not made any thing of by me, or inſiſted upon to upbraid them, but touched only to ſhew their own folly in raſh cenſuring of Presbyterians from acts of Gods Providence in afflicting, by giving inſtances in themſelves: However, for the truth of the thing, *Lilburns* eye was ſo run into by a Pike immediately upon his Letter coming forth againſt Mr. *Prynne* and the Aſſembly, as that he could not ſee with it for a great while, and it was feared, and commonly reported, he would never ſee more with it; but for my part, I am glad to hear he can ſee again with it; and the recovery of his ſight doth no whit infringe the truth of what I have written, I expreſſing not how long he could not ſee, ſpeaking only of preſently after his Letter came forth; but ſuppoſing his eye-ſight to be as good as *Cretenſis* expreſſes it, yet I am ſure he cannot read twenty and ten untruths in *Gangræna*, and I ſuppoſe by this time the Reader by my Reply is well ſatisfied, that this ſpeech of *Cretenſis* is an untruth; and as for that jeer of *Cretenſis*, *That if I had not a great beam in my own eye, I might eaſily have ſeen that neither of* Lilburns *eyes are put out*: I Reply, that lately in *Weſtminſter* Hall I walked

walked by Leint: Col: *Lilburn*, and eyed him well, and could easily see a great blemish in one of his eyes which was not in the other, and so visible, that many a one in whose eye lesse is seen, yet cannot see at all; and I am of the minde, if *Cretensis* do but put on his Spectacles, he may see a great blemish in the eye, upon occasion of the Pike running in; but for my part, the greatest hurt I wish to Lieut: Col: *Lilburn* is, that he may not lose the eye of his soul in the wayes of Error, Schism, contempt of the Ministery, dispising of Dominion, and speaking evil of Dignities, yea, my earnest prayer to God for him, *Cretensis* and other of their Brethren is, That God would anoint their eyes with eye-salve that they might see and be ashamed, and return. Lastly, for *Thomas Moor* a great Sectary, and manifestarian that hath done much hurt in *Lincolnshire*, which *Cretensis* denies, by saying he doth not more believe there is any such man, then he does that there is any woman-Preacher at *Brasteed* in *Kent*, &c. and he believes me to be the greatest Manifestarian under Heaven, there being no man that hath manifested that weakness of judgement, that strength of malice against the Saints that I have done. I Reply, first the Reader may do well to take special notice of the bold impudency of *Cretensis*, who dares deny any thing if it may make for the Sectaries; and 'tis no wonder he denies many other things in *Gangrana*, calling them lies, forgeries, when as he will dare to write thus, and to deny that which is known to many hundreds, and to persons of all ranks, Ministers, Gentlemen, Citizens, Souldiers. This *Thomas Moor* does much hurt in Lincolnshire, some parts of Norfolk, Cambridgeshire; he is famous at *Boston*, *Lynne*, *Holland*; followed and accompanied sometimes from place to place, with many attending him; and I cannot think but *Cretensis* hath heard of him, and that he hath some Equivocation in his words or evasions, as it may be upon the word Sectary, *Cretensis* not judging any of his Saints Sectaries; or upon great Sectary, as those words seem to imply, *A Sectary of that magnitude which he imports*; or else upon those words, That hath done much mischief, *Cretensis* not believing that any of his Saints can do much mischief; and truly *Cretensis* may with as much truth deny there is any such man as Master *Hugh Peters*, as deny what I have written of *Thomas Moor*; and that there is such a one, I have seen, and have by me at this time writings of his to the quantity of almost twenty sheets, for his Opinions, written by *Thomas Moor* himself, subscribed with his Name, to a worthy and learned Member of the Assembly: As also this *Thomas Moor*, since these Wars, was questioned, and committed by the then Governor of *Boston* Colonel *King*, for keeping an unlawful Conventicle at an unseasonable time in the night in the Garrison Town of *Boston*, and for abusing and mis-calling the Governor when he was brought before him about it. Secondly, as for that jeer, *There is no*

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more any such man then such a woman at Brasteed *in* Kent, let *Cretensis* know for all Master *Saltmarshes* bold affirmation in his late Book, *that the contrary is known to himself and all the Town*, there is such a woman who Preaches often both at *Brasteed* and other Towns thereabouts; and besides what the Reader in justification of this may finde in this Book, *p.* 24,25. I shall adde this as a farther proof related to me lately by two godly Ministers of *Kent*, which is as follows. Upon Mr. *Saltmarshes* Book call'd *Groans for Liberty*, coming forth, and denying there was any such woman, who Preached at *Brasteed*, many of the godly Ministers of *Kent* in that part of *Kent* about Town *Mauling* at a meeting of theirs, took it in consideration to enquire and finde out the truth of that related in *Gangræna*, but denied by Mr. *Saltmarsh*, and entreated particularly a Minister on Mr. *T.* born in those parts neer *Brasteed*, knowing the Town, and the people thereabouts, to make it his businesse so to search into it, as that the certain knowledge of it might be reported to them at their next meeting, that accordingly it might be communicated to me for the further clearing of the truth. Mr. *T.* willingly accepted of the Motion of his Brethren, and accordingly did act in the businesse, and at the next meeting satisfied the rest of the Ministers, that he had found out there was such a Preaching woman an Anabaptist, who somtimes at *Brasteed*, and other times at *Westrum*, a Town neer *Brasteed*, doth meet other women, and after she hath Preached, she takes the Bible and chuses a Text, some Verses in a Chapter, or somtimes a whole Chapter, and expounds and applies to her Auditors; and Mr. *T.* the Minister, who returned this relation to the Minister, knows this woman, and knows this to be so. One of those two Ministers who acquainted me with this, being entreated to give it me under his hand, hath under his hand given it me, which I keep by me to produce upon any occasion; so that the Reader may see both the one and the other, *Thomas Moor* the Sectary, and a woman-Preacher at *Brasteed*, and both true, notwithstanding *Cretensis* will not believe them, but makes a jeer and scoff at these as he doth at all other things. Thirdly, to that bitter, uncharitable, unchristian expression of *Cretensis* concerning me, that I am the greatest Manifestarian under Heaven; *There is no man hath manifested that weaknesse of judgement, that strength of malice against the Saints which he hath done.* I would have *Cretensis* know, if I would give leave to my pen, I could upon these words whip him so as to fetch blood in abundance from him, but I will not write a Satyr; all I will say (though this is a desperate provoking speech, and I have much ado to forbear) is this, I dare appeal to the indifferent Reader, Whether Mr. *Edwards* or Mr. *Goodwin* in their writings against Independents, and against Presbyterians, have manifested more weaknesse of judgement, and strength of malice against the Saints: And to satisfie the Reader and my self, I desire

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Cretensis in his Rejoynder to shew where in any of my Books I have manifested that weakness of judgement, to declare to all the world as *Cretensis* hath done) that (I put out an Answer to a Book of which I never read one quarter of it; or writ a Book, wherein the far greatest part of the particulars were observed by others; or had neither leasure nor opportunity to search to the bottom all was stored, and yet notwithstanding deny all with Gyant-like confidence, *Cr.p.*50. or where, in what pages of my Books, intituled, *Reasons against Independent Government*, *Antapologia*, *Gangræna*, I have discovered that strength of malice against the Independent Saints, as *Cretensis* in his Books call'd *M. S. Theo-machia*, *Answers and Replyes to Mr.* Prynne, *A brief Answer to Mr.* Edwards, hath against the Presbyterian Saints, and all the Reformed Churches. But no man need marvel at *Cretensis* course language, either in vilifying, slighting me, or in charging me so deeply, who considers how he hath spared none, of what condition or quality soever, that have come in his way, not regarding any mans age, calling, learning, holiness, sufferings, place; witness his scornful bitter speeches against Mr. *Walker*, Mr. *Roborough*, Dr. *Steuart*; yea, casting fire-brands of reproach upon City, Assembly, Parliament, and all Presbyterians, and particularly upon that worthy, learned, and religious Gentleman Mr. *Prynne*, the greatest and truest sufferer against those evils of that time, both for matter and manner, of any one man in *England*, whom above all others (notwithstanding all his sufferings, and other personal worth) he hath slighted, and desperately censured, as here he does me; which the Reader may finde in *Cretensis* Books against Mr. *Prynne*, and particularly in that Book Intituled, * *Calumny araigned and cast.*

* *Calumny araigned and cast, Pag.* 12, & 17. I could prove (I say) by the Commission aforesaid, that Mr. *Prynne* hath done all these things, on purpose to despite the Spirit of God, to defame the Gospel, to make the ways of godlinesse and religion hateful to the world, to encrease divisions, to multiply distractions, to bring a snare and evil day upon the Parliament, to expose the whole Kingdom to ruine and destruction.

Cretensis (§. 33. 49.) denies he holds any Errors in Justification greater then I do, yea, or any so great by many degrees; and it will be a thousand times said, before once proved, that *Cretensis* holds any such Errors, *&c.* He charges me also, in my Epistle Dedicatory, to abuse the Parliament with a loud untruth, That there are Eleven meetings at least of Sectaries in one Parish in this City: which loud untruth he charges not upon me alone, but upon the Honorable Court of Common-Councel, the Lord Mayor, Aldermen, *&c.* calling them *Brethren in iniquity* with me. And further taxes me, that because the Pages of my Book are not large enough to contain my shamelesse untruths, therefore I quote them in the Margin of it, as of *Overton* and *Eaton*, and some of *Cretensis* Church reporting, *&c.*

Reply.

Reply. *Cretenſis* hath been often charged to hold Errours in the point of Juſtification, and the particulars have been ſpecified and proved by many godly learned Miniſters, both in Pulpits, writings, and conferences, as * Maſter *Walker*, Maſter *Roborough*, Maſter *Calamie*, &c. yea, ſome Independent Miniſters, as Mr. *Thomas Goodwin*, Maſter *Burton*, &c. have ſpoken againſt his Errours in the point of Juſtification, uſing ſharp and quick expreſſions upon diſcourſing of them (as I can prove by good witneſſes.) But for me, I was never taxed by any man, either Presbyterian or Independent, for holding any Errours in the doctrine of Juſtification: and indeed, I hold nothing in that point but which is commonly laid down in the Confeſſion and Articles of Religion made by the Reformed Churches. And for the proving you guilty of Errour, Maſter *Roborough* hath done it cleerly and fully in his Animadverſions and Examination of both parts of your Treatiſe of Juſtification (which, me thinks, you never having replyed unto, ſhould not have had the forehead to have boaſted thus.) Beſides alſo, a godly orthodox learned Presbyt. of the Church of Scotland hath fully anſwered you, and diſcovered your weakneſſe, as one of the Reverend Commiſſioners of the Church of Scotland aſſured me upon his own knowledge. Secondly, *Cretenſis* ſhewes his impudencie and boldneſſe in denying that which I prove by a Petition of the Honourable Court of Common Councell, wherein they *in terminis* (as *Cretenſis* cannot deny) affirm it; and I ſuppoſe, all men will iudge, ſuch an Honourable Court affirming it, and that to the High Court of Parliament, is to be beleeved before one *Cretenſis*. And of this buſineſſe I know ſomething, for I particularly inquired of ſome of that Committee, appointed to draw up the Petition, and to make proof of things, how this particular was proved; and they told me, it was made apparent to the Committee of Common Councell, whereupon they put it in: and no wiſe man can conceive, that ſuch a repreſentative Body as the Common Councell, in a buſineſſe wherein they knew they had ſo many eyes upon them, and ſo many enemies, (all the Sectaries mortally hating them for this, and other Petitions) would repreſent ſuch a thing to the Parliament, unleſſe they could prove it. The Common Councell knowes very well, the Sectaries want not friends to poſſeſſe the Parliament againſt them, and who watch but for ſuch an advantage, as to take them tripping, thereby to render all they preſent in this kinde as falſe: and if *Cretenſis*, or any of his fellow Sectaries could have diſproved this, 'tis a wonder to me they did not: When a Committee was appointed to hear, and the Citie to make proof of ſome of the fouleſt things mentioned in the Petition, why did not *Cretenſis*, or ſome of his Church then, for the weakning the credit of the Common Councell, and the better bringing their

* Maſter *Walker*, Maſter *Roborough* by writing; Maſter *Calamie* in preaching.

preaching ſiſters off, come in, and alledg this as a loud untruth? objecting, that by the ſame reaſon the ſtory of the preaching women might be falſe. But how true ſoever 'tis, *Cretenſis* hath a good faculty, in all things that are brought againſt the Sectaries, to beleeve nothing; but to be as confident as twice two makes four, that all is falſe. Well, though I will not be ſo uncharitable as *Cretenſis* was, to wiſh Maſter *Goodwin* might neither eate nor drink till he had proved what he here writes: yet I heartily wiſh, that my Lord Major and the Honourable Court would not ſuffer *Cretenſis* and his Church to meet any more in their Conventicle, till he had made good what he here writes; which, I conceive, they may the more lawfully and juſtly doe, becauſe he doth not only give them the———, but calls them *Brethren in iniquity* with me, , ſcoffing at a ſaying of mine taken out of the City Petition, *But this ſaying of his need not be melancholy for want of company; it hath brethren enough in the iniquity of it*: and who are theſe brethren, but the Lord Major, Aldermen, and Common Councell? O what an inſolent bold paſſage is this! The Reader need not wonder at his foul mouth, and railing Dialect againſt me and my Book, who cares no more for this Honourable Citie: I doe not ſee how the Honourable Court of Common Councell can let it paſſe without queſtioning him, to ſuffer a man, who lives in the Citie under their Government, to abuſe them thus in print. I am confident, if the Presbyterians lived in a Citie under a Magiſtracie and Government, where the Governers were Independent, and ſhould have abuſed them thus, they would have made the Citie to hot for them. 3. As for that I ſay of *Overton* and *Eaton*, for all *Cretenſis* mincing and ſhuffling, I ſhall free my ſelf from uttering untruth; for *Overton* ſaid, after a boaſting manner, unto two ſufficient witneſſes, that *now there was an anſwer to my Antapologie, and entred into the Hall-book*; and they apprehend him ſo, eſpecially one of them, as that he took order to ſend me word (I being then in the Country) that an anſwer was certainly printing; and for my greater aſſurance, he had ſearcht the book, and found it entred: ſo that I and many lookt every day for the coming of it forth; and I never knew before now, that books were entred into the Hall-book, but juſt when they were going to the Preſſe. For *Eaton*, an Independent Milliner, I do not affirm, that he ſpake the ſame words which *Overton* did, for his words were ſpoken many months before *Overtons*; only he is quoted in the Margin as an inſtance to make good thoſe words in the ſecond page of my Preface, *Their great words and threats of an Anſwer*; which were theſe that he give out, There was an Anſwer to my *Antapologie*, and he had ſeen it, and the Author of it had diſcovered me to be a poor weak man, and my Book a ſlight eaſie piece, neither good ſenſe, nor good Engliſh, or words to that effect; which *Eaton* confeſſed he ſpake before witneſſes, ſince my *Gangræna* came forth: that's

that's all I say of him, or meant, and, I suppose, these are great words and threats of an Answer. Only by the way, I desire *Cretensis* to resolve me these questions, and then I will give him a good account why I called *Eaton* an Independent: namely, What was the true reason that *Cretensis* Reply to my *Antapologie*, being entred in the Hall-Book in *July* last, and given to the Bookseller to print, was not printed, but stopped? And how it came to passe, that *Eaton*, if he be no Independent, had the Reply to my *Antapologie* communicated to him to read and peruse? And when *Cretensis* hath resolved these questions, it may be, by the next, if he answer not truly, I shall tell him the reasons of the stop, and to whom else besides *Eaton* this Reply hath been communicated, as to Master *Sympson*, and, may be, tell him what Master *Overton*, or his man, or both, have told a friend of mine, about the Answer to my *Antapologie*; as namely, what the Licenser did upon perusing of it, and of the Title given to it about *The Accuser of the Brethren cast, &c.* 4. As for the report of some of Master *John Goodwins* Church, &c. I observe *Cretensis* denyes it not, but puts it off with one of his usuall tricks, That he beleeves, I no more know it then declare it. And indeed, this is one of *Cretensis* jugling wayes which he makes often use of in this Book; when he knowes not what well to say, then he comes in with *I beleeve, he no more knoweth, and I no more beleeve.* (*Cretens pag.* 48, 49.) And truly, 'tis somewhat strange to me, that he who is so hard of beliefe in divine things, that he will not beleeve the Scriptures without reason, and hath preached lately with much earnestnesse and violence, that Faith is not to guide Reason, but Reason Faith, will yet in humane things, beleeve any thing against all sense and reason. But to put *Cretensis* out of doubt, that I know, and can prove what I say, I offer *Cretensis*, upon promise made from him and his Church, that the honest men who told it out of their zeal to the cause, and their rejoycing in an Answer coming, and to perswade the Presbyterians to the truth of it (who have alwayes much doubted of an Answer to the *Antapologie*) shall not be censured by the Church, nor looked upon with an evill eye, nor hindred by this from being taken in to the preferment of being a Propher, and preaching for *Cretensis*, I will name the Minister to whom it was told, and the members by whom; and for encouragement to *Cretensis* and his Church to make this promise, I will for present name the first letter of the godly Ministers name, well acquainted with some of the Church, namely Master *B.*

Cretensis, Sect. 26. *page* 38, 39, 40, 41. spends many leaves in labouring to disprove the information given me of one *Cosens* of Rochester, and related by me, affirming that relation to be forgery of forgeries, and all is forgery, all over it, and that in it there are well nigh *quot verba, tot mendacia*; and hee

goes over ſeven particulars, putting the *lye* upon each of them, concluding, *there is ſcarce a clauſe of a ſentence true in this Relation.* And as all along upon each particular, ſo both in the entrance to this Anſwer, and in the cloſe of it, he is full of jears, ſcoffs, and foul uncivill language.

Reply. This ſtory being the laſt of thoſe related by me in *Gangræna*, which *Cretenſis* excepts againſt in his Anſwer, and the ſtory next unto that of *Nichols* and Maſter *Burroughs*, (if not more in ſome reſpects) which he moſt inſults upon, and triumphs in, I have therefore reſerved it to the later end, as being the laſt particular matter of fact I ſhall reply unto for the juſtification and vindication of my ſelfe againſt the foul-mouthd aſperſions of *Cretenſis*: And I ſhall firſt ſpeak to the *manner* of his Anſwer and confutation of this Story, and ſecondly to the *matter* of it: But before I ſpeak to either of theſe, I ſhall minde the Reader of that which I have often ſpoken of upon ſeverall other particulars which I have replyed unto; namely, that hee muſt not look for all now that may be ſaid, leſt I anticipate my larger Reply; as alſo, becauſe there is a Gentleman out of Town, whom I have expected almoſt this three weeks to come to London, who can tell mee ſome circumſtances in this ſtory for proofe of ſome things more fully and cleerly then the Miniſter from whom immediately I received it: And indeed, I am told, there is a myſtery in ſome paſſages of this buſineſſe about *Coſens*, which being unfolded, will give more full ſatisfaction in ſome particulars to the Reader, then yet I am able to doe. For the *manner* of *Cretenſis* Anſwer, how unlike it is to a Miniſter of the Goſpel, and how like to one brought up in an Alehouſe, or in a Bowling-alley, not onely on a day of publick Thankſgiving, but every day in the week, having their terms of art at his fingers ends, *Score up, Tallie on*, and ſuch foul-mouthd language, *'Tis a lie, You lie, A loud lie*, every impartiall Reader cannot but take notice, and many ſpeak openly of it; and that which makes *Cretenſis* folly and inſolencie the greater, and more to be blamed by every indifferent Reader, is this, that he gives me the lie ſo often, in ſuch a diſgracefull, ſcornfull way, making the relation all over forgery, and that there are ſo many lies well nigh as words in the ſtory; ſpeaking alſo moſt confidently, though falſly, againſt the worthy Miniſter who told me this ſtorie, *That hee works ſtoutly at the forge, and feeds both himſelf and the World with all manner of ſcandals and falſhoods againſt the Independents without fear*, and in the cloſe vapouring and triumphing at an exceſſive rate with inferences drawn from his own confutations, as if all hee had ſaid in anſwer to me had been Goſpel; when as all this high and great building is laid and raiſed ſolely upon the weak ſandy foundation of *Coſens* his own relation; *Cretenſis* diſproving the truth of my relation, and ſealing the truth of his own Anſwer in

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ſeven particulars by no other way, but *The man profeſſeth* (that is *Coſens*) *that hee knowes no ſuch man*, and *this counter information I had from the mouth of the ſaid* Coſens *himſelfe, and have the particulars under his hand.* Now I appeal to all the world whether any wiſe man would ever have made ſuch adoe as *Cretenſis* doth here, giving the lye ſo oft, triumphing ſo confidently in a buſineſſe meerly upon the information of a man in his own caſe, and whether this be not worſe then *to ask my fellow whether I be a thief*; (*Cret.p.*11.) namely, to ask a mans ſelfe, and upon a mans owne teſtimony to call an honeſt man a thief, and to declare a thiefe an honeſt man; eſpecially conſidering, beſides *Coſens* being a party, and in his owne cauſe, hee is a man againſt whom there are many depoſitions, and complaints againſt him for other miſcarriages and miſdemeanours, a Copie whereof I am promiſed from a good hand, and ſhall inſert in my large Reply: But ſuppoſing all that *Cretenſis* ſaith *Coſens* told him ſhould prove upon further inquiry to be true, and not falſe; (the contrary whereunto I ſhall preſently make apparent) yet no wiſe man can excuſe *Cretenſis* of a great deal of weakneſſe and folly, to put ſo much weight as hee doth upon ſuch a teſtimony, and to declare ſo much to all the world: Certainly great *Cretenſis* is the greateſt Manifeſtarian that I have ever met with, and there is no man hath manifeſted that weakneſſe of judgement, beſides ſtrength of malice againſt the Presbyterian Miniſters and Saints which hee hath done both in this, and in many other paſſages of his Book; as to make an Anſwer to a Book, and profeſſe truely he never read one quarter of the Book, &c. and in my opinion theſe acts manifeſt greater weakneſſe of judgement, farre more injudiciouſneſſe, then the not knowing *how to range parts of ſpeech in a ſentence, nor to put the Nominative caſe and Verb together regularly in Engliſh*, &c. And for a concluſion of what I have to reply againſt the manner of *Cretenſis* confutation of this ſtory, I referre it to the judicious Readers conſideration whether Maſter *Edwards*, for relating a ſtory as a Relation, upon the information of a reverend godly Miniſter well known, living alſo upon the place, who could upon no reaſon be judged to do it out of partiality, or for ſiniſter ends, be to be accounted a liar, and to have the *lye* often given him, or M. *Goodwin* for denying the whole ſtory, and affirming the contrary upon the bare word and relation of a ſtranger, a great Sectary, and a party in the cauſe, who according to all reaſon cannot be thought but he will ſpeak favourably for himſelf, eſpecially being ſuch a one, as a man may, without breach of charity, preſume he will ſpeak any thing for himſelfe in his own cauſe, when as hee did to mee in the preſence and hearing of three godly Citizens alledge in his owne behalfe to cleer himſelf from all fault in this matter, that one of the witneſſes who depoſed, ſaid, he was hired to ſwear againſt him, and had

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five shillings given him by one of the Justices, or some about him, and had three or foure cups of sack given him before he swore, and was drunk when he took his oath; unto whom some of the * Citizens then present with me, replied, he had best take heed what he said to accuse the Justices of Peace, that they should make any witnesse drunck, or have any hand to give 5.s. to one to sweare against him, and that this was not likely, nor to be beleeved by any wise man; and I suppose if I should reply never a word more to what *Cretensis* hath objected against this story of *Cosens*, I had said enough to satisfie rationall men, by declaring I had my information from a person of worth, and by *Cretensis* nothing is here brought to infringe it, but only the parties own testimony, who is a man also otherwayes obnoxious, as I have already declared. Now from the manner I shall come to the matter; and for the Relation which I have set down of *Cosens* in the last leaf of my Book save one, I received it from a Reverend Minister who is Preacher at *Rochester* (the place where *Cosens* lives) and a Member of the Assembly, who told it me, and a Common Counsell man of this City, and I writ it from this Ministers mouth that I might neither forget nor mistake it, and read it to him after I had done, and upon reading, he approved it as his sense, and that which he had related. But now supposing there should be any mistakes in the first relation made to this godly and learned Minister, yet I reporting it just as I had it from his mouth (he being a man to be beleeved) and as an information only, not as a thing of my own knowledge, I conceive I cannot be taxed for a lyar, not according to any acception or definition of a lye; and if I be in this kinde to be blamed for lying, I desire to know of Master *Goodwin* by the next in case hee have reported from *Cosens* a Sectary, a loose person, a man speaking in his own cause, any thing that is untrue, (which that he hath done I shall infallibly prove) how he will free himself from the same crime, and not more justly incurre the title of great Master *Cretensis*, then I the brand of lying, which he so liberally bestowes upon me. But to come to the particulars, for the first words that *Cosens* should say, *Jesus Christ was a Bastard*: 'tis confessed by him who related it (though he had it from a very good hand) that those words are not found in the deposition againg him before two Justices) but these, *Christ (alas) he was a child, and you must not beleeve all the words hee said*; and for the fuller satisfaction of the Reader, I do here set down the Information and Deposition to tittle as it was taken before the Major of *Rochester*, and another Justice of Peace.

* *March* 30. Three honest godly Citizens after supper comming to speak with me, as they were with me *Cosens* came to speak with me, and was brought into the room where these three Citizens were and I spake nothing to him nor he any thing to me, but in their hearing, who will testifie this and more.

The

Civit. Roffenſ.

The Information of John Coſens *of* Chatham', *taken upon oath the* 19 *day of* Auguſt, 1644. *before* John Philpot *Major, and* Philip Ward *Eſquire, Juſtices of Peace within the ſaid City.*

WHo ſaith, that about July laſt was twelve months, he being at work at the houſe of Maſter *William Cobbams*, in the ſaid City with *Robert Coſens* his brother, they fell into diſcourſe concerning the Book of Common Prayer, when the ſaid *Robert* offered to lay a wager that the ſame ſhould be put down within a moneth, and ſhould be read no more; whereupon the ſaid *John Coſens* replyed, why Brother there are many things there commanded by God; by what God ſaith the ſaid *Robert*? to whom he anſwered by our Saviour Chriſt? Our Saviour Chriſt, ſaid *Robert Coſens* (alas) he was a child, and you muſt not beleeve all the words he ſaid.

John Philpot Major. *John Coſens* [his mark.
Philip Ward.

Vera Copia, & examinat. per me Johan. Goldwell.

Now I appeale to the Reader whether theſe words related in this Depoſition, be not Blaſphemy as well as the other, and whether a miſtake might not eaſily ariſe from theſe words depoſed, to report the other; but to put *Cretenſis* out of doubt that 'tis no lye, nor forgery to report ſuch words, yea and more of ſome Sectaries, *Cretenſis* Saints, and therefore he needed not to have triumphed ſo much in it: I will give him two inſtances of Sectaries, who have blaſphemed after this manner. The firſt is one *Coleburne* of Watford in the liberty of Saint *Albons*, a great Anabaptiſt and Sectarie, who ſpake theſe words, that our Saviour Chriſt was a baſtard, and the firſt time that he taught was in a tub upon the ſea. This was found by a Jury upon oath, and was returned into the Kings Bench by Certiorarie, in Michaelmas Terme laſt. The ſecond is one in Midleſex, who is indited at the Kings Bench, for ſaying that our Saviour Chriſt was a baſtard, and the Virgin Mary a ——— with many other blaſphemous words, which (being ſo horrid and filthy) I think not fit to make publike: This is found by the grand Inqueſt in Candlemas Terme laſt, upon the knowledge of one of the ſaid grand Inqueſt; and to aſſure the Reader of what I write, I have by me the whole Proceſſe and particulars at large, which I fetched out of the Crowne Office, ſubſcribed with the Clarks hand, which becauſe they are ſo large, and I have much exceeded the number of ſheets I alotted to this Reply, I forbeare to Print them; but if *Cretenſis* doubt of the truth of what I here write, he may if he will be at the charge, have the whole proceedings

ceedings out of the Crown Office atteſted under hand. And for *Coſens* ſpeaking theſe very words, *Cretenſis* a little after (thoug here he denies them) yet confeſſes theſe words were charged upon him; though upon examination waved; elſe what meanes that paſſage of *Cretenſis*, the 'witneſſe upon whoſe 'ſingle teſtimony (originally) both theſe and the former words were charged 'upon him: Now what thoſe former words were, I deſire *Cretenſis* to reſolve in his Rejoynder.

For the ſecond, 'that if Jeſus Chriſt were upon the Earth again, hee would 'be aſhamed of many things he then did. This ſecond part of the Relation of the Information *Cretenſis* calls a lye, and the ſecond in order, and thereupon enlarges himſelf after this manner. 'For neither did the man (namely *Coſens*) 'ſpeak any ſuch words as theſe, the witneſſe upon whoſe ſingle teſtimony (ori-'ginally) both theſe and the former words were charged upon him, upon rexa-'mination, and that upon oath before the Committee of the County, waved 'both the one and the other, as appeares by the ſaid examination under the hand 'of the Clark of the ſaid Committee, which I ſaw and read; and is forth com-'ming for any man to peruſe for his further ſatisfaction. Now that the Reader may ſee what *Cretenſis* confidence and impudencie is, and that *Coſens* ſpake ſuch words as theſe, I deſire him to read what followes to a word, taken out of the originalls, kept in the Majors Court of Rocheſter.

Civit. Roffenſ.

The Information of Francis Tillet, *taken upon Oath the* 19. *of* Auguſt, 1644. *before* Maſter John Philpot *Major*, Philip Ward, *and* Barnabas Walſall *Juſtices of the Peace within the ſaid City.*

WHo ſaith, that in Lent was twelve moneths laſt, he being upon his duty, at the guard of the Bridg at the Centry with *Robert Coſens*, and ſome others, he being talking with the ſaid *Robert Coſens* about the troubles of the Church, and ſome ſpeech of our Saviour Chriſt, he the ſaid *Coſens* then ſaid, that if our Saviour Chriſt were now again upon the Earth, he would be aſhamed of what he had done; and he further ſaith, that he heard *John Patten* of Saint Margarets, and *John Coſens* Brother of the ſaid *Robert*, declare that they have heard him ſay to the effect aforeſaid.

John Philpot Major. the Marke of the ſaid
Philip Ward. *Francis* Q *Tillet.*
Barnabas Walſall. *Vera Copia & examinat. per me Johan. Goldwell.*

Now

Now for that which *Cretenſ.* alledges here to clear *Coſens*, that he never ſpake any ſuch words as theſe, *'tis all falſe* as I ſhall demonſtrate it to the Reader, and I am confident that *Cretenſis* with all his Rhetorick, and great ſwelling ſix footed words, can never clear himſelf, but muſt bleſh for ſhame, unleſſe he be paſt it, and confeſſe that either he was too credulous to beleeve ſuch a Sectary and a man in his own cauſe as *Coſens*, or elſe out of haſte and eagerneſſe to confute me, miſtooke the buſineſſe quite, or which is worſe, did wilfully, and on purpoſe write thus to brand me, hoping that I ſhould not be able to diſprove him by ever getting the Records to teſtifie the contrary; and before I do particularly diſprove theſe ſix or ſeven lines of *Cretenſis*, I ſhall uſher in what I have to ſay by retorting juſtly *Cretenſis* words upon himſelf, which he unjuſtly uſed againſt me, *That forgery of forgeries, and all is forgery, all over*; for in this confutation of *Cretenſis* (by which you may judge both of thoſe many that go before it, and thoſe few that follow after) There are not only well-nigh, but altogether, *quot verba, tot mendica*, and yet even this hath this banner of confidence diſplayed for the credit of it, *as appears by the ſaid examination under hand of the Clerk of the ſaid Committee, which I ſaw and read; and is coming for any man to peruſe for his ſatisfaction*; all which is falſe as I ſhall undeniably demonſtrate under the Clerks hand of the Committee; and therefore if I would deale in ſuch a ſcoffing way with *Cretenſis*, as he hath done by me (though falſely) I could marſhall his lies, and ranck them in order, firſt, ſecond, third, &c. and could at the end of every one cry, *keep tale, ſcore up, tally on*, and ſay this is a fifth (if not a fifth and ſixth) phib in the Relation of *Cretenſis*; for here is a big lye with a leſſer in the belly of it; in briefe, there is never a ſentence, nay not a clauſe, nor one word brought by *Cretenſis* to diſprove this ſecond part of the ſtory of *Coſens* that is true, and yet it hath *Cretenſis* ſeale upon it, and this foundation (greater then Mr. *Edwards*, I was informed for certain) namely, 'as it appears by the 'ſaid examination under the hand of the Clerk of the ſaid Committee, which I 'ſaw and read; and is forth-coming for any man to peruſe for his ſatisfaction; and I am confident there are more untruths in theſe ſeven lines of *Cretenſis* brought to diſprove one clauſe of one ſtory of mine, then in all my *Gangrana* (unleſſe miſtakes in the manner of a Relation, as in the order or miſtake of a name, &c.) conſiſting of thirty ſheets; and upon condition that *Cretenſis* will promiſe to ſubmit to this fair condition, to be willing his Church ſhould be put down, and to Petition with me that upon proof of things by me, *his Saints* may be puniſhed, I am contented to referre the determination of it to Authority, and if I make it not good, to be willing to ſuffer what the Parliament ſhall think fit; but by the way, if *Cretenſis* ſignall and choyce confutations founded 'upon examinations under the hand of the Clerk of a Committee which he

'saw and read, and is forth-coming for any man to peruse for his satisfaction, be of so dark and dismall a complexion, that there is scarce so much as one beam, or the least glimmering of the light of truth in the whole body of it; what shall we think of those that have no such image or superscription of confidence upon them, but be only loose informations from Anabaptists, Apprentices, persons in their own cause &c? If *Cretensis* Chariots and horse-men fail, surely his Infantry will yeeld the field. And that I may make good all this which I have said, and not only feed the Reader with words and flourishes (as *Cretensis* doth) I desire the Reader to peruse what followes, which cleerly proves what I say, and confounds *Cretensis*.

Whereas ceatain *Articles* are exhibited against *Robert Cosens* of Blasphemy, which he now alledgeth is confest by some of the witnesses to be rather a subborning then truth; These are to require you to warn these under-written to appear before the Committee at *Ailsford* to morrow being Wednesday; fail not, for which this shall be your warrant.

Ailsford Novemb. 19. *Anthony Weldon. John Bixe.*

John Cosens *James Hills* *George Paine*
Francis Tillet *John Hills* *William Barnet*

To all Constables, and other officers to whom this shall come, &c.

Let Mr. *Goldwell* send a Copie of the Articles with these witnesses.

The Examination of *Francis Tillet* taken upon oath before Sir *Anthony Weldon*, *William James*, *Richard Beale*, and *John Bixe* Esquires, upon an information of some subornation against *Robert Cosens*, Novemb. 20. 1644.

Who saith that *Robert Cosens* and this examinat being together upon the Centry, they were talking of the Common Prayer, and the Lords Prayer; and in this discourse the examinate affirmed, *That the Lords Prayer was taught unto him by his Forefathers, and that it was of Christs making and framing*; whereunto *Robert Cosens* replyed, *That if our Saviour were again upon earth he would be ashamed of what he had done*; and that afterward this examinate relating unto his Brother *John Cosens* this discourse, the said *John Cosins* replyed, that his Brother *Robert* had said unto him as much before.

Andrew Lydall Clerk Committee.

Now I desire the Reader but to compare this Examination under the hand of the Clerk of the Committee with what *Cretensis* hath written anent his business, and he will finde *Cretensis* lines brought to clear *Cosens* from speaking

these

these words, to have forgeries in it, numerous beyond measure, the whole and every part of it being nothing but lies; and for the further conviction of *Cretensis*, I will go over his words. 1. *Cretensis* saith, *neither did the man speak any such words as these. Cretensis*, how dare you say so, when as before three Justices of Peace upon oath these words were deposed against him? is your negative testimony without oath sufficient to disprove it? 2. *Cretensis* affirms for proof of his words, that *Cosens* never spake such words as these, that the witnesse upon whose single testimony (originally) both these and the former words were charged upon him upon re-examination, and that upon oath before the Committee of the County, waved both the one and the other, which is all stark staring false; and *Cretensis* proof failing him, what is *Cretensis* testimony worth? Now if the Reader do but read this Examination under the Clerk of the Committees hand, and compare with that the first Deposition of *Francis Tillet* before the Major of *Rochester* and two other Justices, he must presently see it smels above ground, and that here *Cretensis* words takes place in himself, *quot verba, tot mendacia*: I desire the Reader to tell the untruths, and that proved upon Record, and not untruths made upon my saying they are lies as *Cretensis* are upon his bare words.

1. *Cretensis* avoucheth confidently that it was one witnesse upon whose single testimony (originally) both these and the former words were charged upon him: let this be the first lie in this Catalogue, for 'tis evident by the Depositions which I have set down, that there were two witnesses, *John Cosens* and *Francis Tillet*; *Francis Tillet* who swore *Cosens* spake these words, and *John Cosens* who deposed the other words; so that there were two witnesses, and each witnesse deposed not the same, but different words.

2. *Cretensis* here affirms the former words, namely, *that Jesus Christ was a Bastard*, were charged upon him; which if they were, and that upon oath, that was a good ground for the report; but if they were not charged upon him, but other blasphemous words, then *Cretensis* tels another phib, which is the second in order.

3. *Cretensis* positively (without saying I was so informed, &c.) afferts that these words spoken, *viz.* by *Cosens*, *If Christ were upon the earth again he would be ashamed, &c.* the witnesse upon re-examination, and that upon oath before the Committee of the County waved them: Now how false this is, let but the Reader compare the first and second Deposition of *Francis Tillet*, who deposed these words against *Cosens*, before three Justices, and upon re-examination, and that upon oath before the Committee of the County swore the same again the second time, and was far from waving it as appears by the examination under the Clerks hand of the Committee which I have set down; and

now I might say to the Reader, *keep tale*, this is the third down-right fall, more then a stumble, this is a big lye with others in the belly of it; for first the former words were not charged upon *Cosens* by *Francis Tillet*, but only these words; and therefore how could he be re-examined upon that of which he never informed, nor was formerly examined? Secondly, much lesse then could he upon oath wave them; and for the other words which he was re-examined upon, he stood to them before the Committee, and is ready to testifie them still whensoever he shall be called thereunto.

4. *Cretensis* affirms that he who deposed these words, *viz. That if Christ were upon the earth again, &c.*) did upon re-examination before the Committee wave them, as appears by the said examination under the hand of the Clerk of the said Committee. Now I might here say, *score up*; this is the fourth word of folly in *Cretensis* confutation; for there is no such examination under the hand of the Clerk of the said Committee, but the contrary to it, as appears by that examination set down already taken upon oath before Sir *Anthony Weldon, &c.* and subscribed by *Andrew Lydall* Clerk Committee. This untruth may well stand for two, or at least be printed in a Capitall Letter, because he affirms a grosse lye, and a thing quite contrary to truth, to be under the hand of the Clerk of the Committee.

5. *Cretensis* proceeds upon this examination, that he saw it, *which I saw*; I might here say, *Tally on*, this is a fifth phib in this relation; for how could *Cretensis* see that which never was; but if he saw any such thing that *Francis Tillet* should deny these words, he must needs see something that was forged by some of his Sectaries, to engage him to confute Mr. *Edwards* Book.

6. *Cretensis* further asserts, that he read this under the hand of the Clerk of the Committee: I might here say *Cretensis* still advances in his *Cretian* way, and this is the sixth flaw; for how could he read that which never was? and I conceive *Cretensis* will upon a review of what he hath written, cry *peccavi*, and say, I was deluded and quite mistaken.

7. And lastly, the said Independent confutation and assertion, for uniformity sake, that it may end as it began, or rather end worse, by rising and ascending in untruths, affirms in the close of it, that this examination is forth-coming for any man to peruse for his satisfaction. Now Reader remember the account, for this is the seventh and eighth time at least, yea the ninth and tenth that this confutation prevaricateth with the truth; for in these words, this examination is forth-coming, there are many lyes. First, there is no such examination. Seconly, then it cannot be forth-coming. Thirdly, not for any one man to peruse, much lesse for any man. And fourthly, it can be much lesse for satisfaction. And I much wonder *Cretensis*, if you had seen and read an examination under the

the hand of the Clerk of the Committee, proving what you here say, and confuting this part of the story related by me of *Cosens*, and that tending so much to the satisfaction of any man, why did you not cause it to be forth-coming, printing it here together with your Confutation? Certainly *Cretensis*, had you seen and read such an examination under the hand of the Clerk of the said Committee, there can be no reason given why you should not have printed that, as well as an Anabaptists Letter written to an Anabaptist, and a writing given you from Mr. *Burroughs*; surely an examination under the Clerks hand of a Committee, would have been more authenticall with rationall men to have convicted my Book of untruths, then a Letter of an Anabaptisticall boy, &c. and therefore for my part, I am confident, *Cretensis* saw that in the examination brought him by *Cosens*, which being printed, would have disadvantaged his foul-mouth'd Confutation of this story, either contradicting, or rendring the whole suspected; and therefore he suppressed it, being willing to blast my Book for the present, while it was new come forth, and much sought after; making account, if after I should be able to disprove him, yet he could not play his after game, either by pleading mistakes, and that he was so informed, or else by his Rhetorick and words at will, wresting either the examination brought him to these word in *Cretensis*, or else these words and phrases of his to the examination; however one way or other to shift for his credit, and to wrangle it out, in which *Cretensis* hath a wonderfull Art and faculty by his wit and largeness of conscience, to call black white, and to make *quidlibet ex qualibet*; and however *Cretensis*, to work the Reader to a belief of him in the confutation of this part of the story of *Cosens*, speaks of an examination under the hand of the Clerk of the said Committee, which he saw and read; yet I am confident he knew it would not prove what he here saith, and my confidence is upon this ground, because from his own words I gather he had this counter-information from the mouth of the said *Cosens*, and the examination under the hand of the Clerk of the Committee (what ever it was) was brought him by *Cosens*: Now I conceive that examination under the hand of the Clerk of the Committee which *Cosens* shewed *Cretensis*, he also shewed me, which I carefully read, and that in the presence of three Citizens, in which there was nothing in the judgement of us four to weaken this testimony of *Francis Tillet*; but rather by that, and the confession of *Cosens* himself to us, much fell from him to confirm the truth of this, and other passages in this story, which I presently writ down as soon as *Cosens* was gone: and for a need, besides my own testimony, those Citizens

Cretens. pag. 40. This Counter-Information I had from the mouth of the said *Cosens* himself, and have the particulars under his hand.

tizens will be ready to witnesse also the truth of what then passed; so that by all this the Reader may see more untruth in one peece of *Cretensis* confutation of the story of *Cosens*, then there are pretended untruths, made by all the art and malice of *Cretensis* against the whole story of *Cosens*; so that to conclude this I aske of *Cretensis* who is the lyar now? and I suppose I may more truly apply *Cretensis* own words a little changed, spoken against me to himself: doubtlesse the man hath sold himself to write all, and all manner of untruths, that hee can but scrapple together from what mouths, or tongues, or pens, he cares not so they be but Independent in their constitution, and carry any antipathy in them to the honour and good of Presbytery; and in case they be but such, 'tis no matter if they be Anabaptists, Seekers, yea loose drunken persons and Blasphemers. *Cretensis* by this Answer hath proved many things I spake of in *Gangræna*, all the Sectaries and Blasphemers closing with Independents, and the Independents with them to make one common party against the godly Orthodox Ministers and people of these Kingdomes who are for truth and peace.

3. *Cretensis* proceeds to infringe the truth of my Relation of the story of *Cosens* in five other particulars; but by this part of the story which I have made good, and the many particulars wherein I have disproved *Cretensis*, especially considering 'tis all of the same complexion, *Cosens* information being the sole ground whereupon *Cretensis* goes, (as he confesses *pag.*40.) the Reader may easily guesse at the rest, and my Authors *I* with the Records produced, are more authentick then *Cosens* bare *no*; therefore for present I shall not enlarge further upon the third, fourth, fifth heads of *Cretensis*, but reserve to my full Reply the whole Relation of *Cosens* being bound over by the Justices upon these blasphemies attested against him to the Sessions, and of his being imprisoned for speaking words against a Member of the House of Commons, dwelling in that county, and of the complaint for his blasphemies against Christ exhibited to the Recorder of Rochester, and of the Recorders binding him to his good behaviour out of the pious sense he had of the wrong done to Christ, and the words he spake to him, and of his addresse to the Committee of Kent for a review of these Depositions, &c. only there seems to be some interfering between the third and fourth branch of *Cretensis* confutation; *Cretensis* denying *Cosens* to be ever under any restraint, or needing any order from any in place, or to any in place to release *Cosens*, in reference to his blasphemies; and yet he saith presently after, upon the sight of the fore-mentioned examination taken upon oath before the Committee, by the Justices the man was discharged: Now I demand, What was he discharged from? and whether was not this discharging of the man a releasing of the man? *Oportet* Cretensem *esse memorem*.

4. As

4. As to *Cretensis* sixt branch, calling that part of the relation of *Cosens* a loud lying Information: I reply, 'Tis a mainifest truth, and will be witnessed by many, that *Den*, *Lamm*, and *Woodman*, all three of them have preached in *Cosens* house, which is so evident in Rochester, that as the dayes of the moneth when they preached are known, so are the names of many of the Auditours that were present: and for proof of it, 'tis given me under hand from Rochester, 'that *Woodman* himself confest it the very same day he preached before a 'Justice of peace and other witnesses, being apprehended by the Officers, and 'brought before him, who being thus convented gave it under his hand, that 'he would never again preach within five miles of Rochester: and though '*Cosens* saith he knowes no such man (which we think, upon good ground, is 'a lie,) yet can he deny that *Woodman* hath preached in his house? which is the 'thing asserted.

5. For that last part of the relation of *Cosens* going to Master *Clares*, &c. for uniformity sake, made a lie by *Cretensis*, because he was set upon it to blast all for lies; I reply, that as the first part is confessed to be true, so is the last as true, though denyed; for Master *Clare* affirmes, he said he would complain of him; and let *Cosens* bethink himself what he said of Master *Clare*, and he must confesse it. As for that argument *Cretensis* brings why he did not threaten to complain of him, and that the man dares not threaten to question any whatsoever, because 'tis his judgment, none ought to be questioned or troubled for their judgements in matters appertaining unto God; I answer, 'Tis a weak one, and it followes not; because the *Sectaries* principles and practices do not agree, they practising many things often wherein they professe contrary: How many Sectaries have we in these dayes, who plead for, and professe liberty of conscience, which yet have not only threatned godly Ministers and Christians for their consciences, but actually have brought them into trouble, and punished them severall waies? Surely *Cretensis*, if you had read Histories of the Church, both ancient and modern, you would have found Hereticks and Sectaries, as Arians, Donatists, Anabaptists, Socinians, Arminians professing as *Cosens* here does, who yet when they have had opportunities, proved great persecuters of the Orthodox godly Ministers; and wee well know by many shrewd signes and instances, that if *Cretensis* and his abettors, who have so much pleaded for a Toleration, shall come once to get power in their hands, they will as much tolerate Presbyterians, as now they will to come into any place, office, employment Ecclesiasticall, Civill, or Military, where 'tis in their power to hinder them. And therefore *Cretensis*, you had need bring better Arguments to confute my *Antapologie*, (which your Sectaries give out you are upon); or else you will doe the

Cosens going to heare Mr *Clare* preach.

Apolo-

Apologists little good either in matter of fact, or in answering the argumentative part of it.

6. *Cretensis* in his animadversions and inferences made upon my relation of the story of *Cosens*, not knowing who related it to me, nor the occasion of the relation, &c. yet in the close of his confutation of the story of *Cosens*, most falsly and wickedly, without fear or wit, brands him who related it to mee with such words as these, *But who is Master* Edwards *godly orthodox Presbyterian Minister? Is hee not such a one, who works stoutly at the forge, and feeds both himselfe and the world with all manner of scandals and falshoods against the Independents without fear?* Certainly, *Cretensis throat is an open sepulchre, and the poyson of asps is under his lips. What shall be given unto thee,* or *What shall be done unto thee, thou false tongue?* This passage against the godly Minister who told mee this story, fils up the measure of *Cretensis* rage, lying, and evill speaking; and hee could hardly have spoken more untrue words then these, whether hee consider the man himselfe, or the manner of his relating it. In one word, the Minister who related this story to me, is a reverend, learned, godly, humble, retired man, a man who hath been many yeers of good account in the Church of God, a Member also of the Assembly, and a man far from forging, or feeding himselfe and the world with all manner of scandals against the Independents, &c. and this Minister did not make it his business or work to tell mee this story, coming to mee, or ever intending to come: but I, going in London upon my occasions, this Minister accidentally being in a shop with a friend of his, a Citizen whom I knew also, I spake to them as I was going by, and they to mee; and so in the shop exchanging a few words, the Citizen asked me if my Book were come forth, or when it would: whereupon this Minister and I had some words about the subject of it, and falling into discourse, hee related this story to mee and the Citizen; which when I had it from him, the last sheet of my Book being either printing off, or quite printed off, I put it in a Postscript, as the Reader sees: and therefore let all the world judg what untruths *Cretensis* hath belched out against this reverend and worthy Minister. But *Cretensis* is a man that in all his Writings and Sermons falls upon all that come in his way, having no respect of age, place, gifts, sufferings, &c. if they be against his fond conceits and Sectaries.

And thus, good Reader, I have gone over all the particular materiall exceptions made against my Book entituled *Gangræna*, by Master *Saltmarsh*, Master *Walwyn*, and *Cretensis*; and I doubt not, but by this time, even by this briefer Reply, every indifferent Reader is satisfied, how unjust and false those outcries and clamours of lyes lyes, are, and how in them that Proverb

verb is verified, *A great cry, but a little Wooll*: little cause, but onely the rage and madnesse of the Sectaries to see themselves and their wayes so laid open in the sight of the Sun. And yet I have not done with my Antagonists, but shall more fully anatomize and rip them up, and further justifie and cleer all things excepted against in *Gangræna*, which being lighter, are now passed over, or though spoken unto, need further amplification and illustration. In a word, there is nothing behinde untoucht, that either glances upon mee, or speaks for themselves and their partie; but I intend to speak to it fully, and am resolved (God sparing me life and opportunity) not to die in their debt. And I could now play the Rhetorician, and spend some leaves in running over all the Errours, Heresies, Blasphemies, Practices, Stories, &c. laid down in *Gangræna*, not so much as once offered to be disproved, though they be of persons and things here living, and acted in London, and neer at hand, and which *Cretensis*, with all his gatherings, intelligences, observations and presentations from Sectaries of severall sorts, Anabaptists, Independents, Seekers, &c. and of severall parts in the Kingdome, Kent, Essex, London, &c. hath been able to say nothing against; and might, going from one particular to another, triumph over *Cretensis*, stamping the superscription of *Truth* upon them, and ask him, What say you to the 84. and 85. Errours laid down in the Catalogue? Is it not true that such things were preached in London? Whether is not that which I have related of *Paul Best* true? Whether did not Master *Burroughs* and Master *Greenhill* preach bitterly against the Petition of many well affected Citizens for the setling of Government? And so I might goe through hundreds; and of all those facts, opinions, practices that these three men have not been able (though so willing) to except against, inferre, conclude, and flourish over *Cretensis* with his owne sword. There is no reasonable man, that considers the malignitie, wrath, &c. of Master *Saltmarsh*, Master *Walwyn*, but especially of *Cretensis*, against me and my late Book, and the opportunities they have had through their acquaintance with Sectaries of all sorts; besides the publick notice given of answering me, as appears by the intelligence and particulars brought in to *Cretensis* from severall places, to furnish him their Champion; together with the extreme eager desire of *Cretensis* taking all advantages against mee, making matter of confutation and lies of that which I am confident was never made by any Scholar in an Answer before, (as, *the house a meeting for Sectaries*; as, the not being able to put *the Nominative case and Verb together*, and such like) but wil think they have spoke the utmost they possibly could against my Book, and that of course some of the things drawn up and represented by the hand of Envie must needs be false: so that whereas *Cretensis* conceives, that now in his

Answer hee hath informed the world how many lyes and untruths there are in *Gangræna*; the truth is, that hee and his fellow-sectaries have done it but faintly, and with the extreme dammage of their own cause: for all wise and unprejudiced men will acquit all the other particulars from the crimes and imputations of lies and falshood, and conclude them all true and certain; for surely, if there had been any hole to have been picked in them, either the malice, or the wit, or the industry, or one thing or other of *Cretensis* and his associates, would have found it out, and not have spared me: so that the very enemies bear witnesse to the truth of the body of my Book, the things that are found fault with by them being but a spot here and there, a few in comparison, (if spots), and I may say of all the exceptions taken by my three Antagonists, supposing them to be mistakes, (though I have shewed the contrary) What are these among so many not excepted against, being but as gleanings to the vintage?

Cretensis, pag. 50. and in his last Section, winds up his Answer in speaking to the Reader, that *though for the present hee hath given him onely a taste of Master* Edwards *grapes, yet sufficient*, hee *presumes, to convince the Reader, that his vine is the vine of Sodom*, &c. and *professes that he hath not read one quarter of the Book as yet, nor knowes not whether ever hee shall care to read it thorow or no*: and then labours to possesse the Reader, that *what hee hath not answered, others will very shortly: a few dayes* (hee *makes no question*) *will give the Reader more light to comprehend the darknesse of* Gangræna; and prophecies, *The day will come, and is even at the door, wherein there will be scarce one stone left upon another of all this false building, which will not be pull'd down by the hand of Truth: And when the servants of God shall have had the opportunity to wash off that dirt and filth which Mr.* Edwards *hath cast upon them*, Gangræna *will be found a strumpet, yea, and of the race and linage of that great scarlet Whore, which corrupteth the earth with her fornication.*

Reply. As for *Cretensis* saying, hee hath *onely for present given a taste of Master* Edwards *grapes*, implying, hee could feed the Reader with whole clusters, and intimating hee hath a great deal more to say to my Book, as other passages expresse besides this, *viz. pag.* 38. *I presume that Mistris* Gangræna *hath not as yet paid mee the tythe or tenth part of her forgeries*, &c. I answer, I beleeve *Cretensis* hath said all hee possibly could against *Gangræna*; I doe not think hee left out any thing hee could object against it: Whosoever reads but his Answer, and observes his rage and heat, his playing at the smallest games, and picking of straws to finde matter against my Book to fill up six sheets with, railing and declaming against it, will not think hee gave but a taste, or a tenth. But how could *Cretensis* say hee

hee had given onely a taſte for the preſent, and not the tenth part, whenas hee profeſſes truely hee *had not read one quarter of the Book then, neither knew whether hee ſhould ever care to read it thorow or no?* Could hee divine of what hee had not read, nor knew not whether ever hee ſhould reade, that there was ten times more behinde? And beſides, How could *Cretenſis*, out of what hee knew not whether hee ſhould ever read, promiſe the Reader to give him not onely a taſte, but abundance? Certainly *Cretenſis* meant the far greateſt part of his grapes promiſed the Reader, ſhould be gathered by other hands, and be (as hee ſaith of the particulars detected already) obſerved by others, and preſented to him: and after this rate of the farre greateſt part of particulars obſerved by others, and preſented to him, 'tis eaſie for *Cretenſis* to give Anſwers; and I much wonder we have no more of them, but that he takes almoſt two yeers to give an Anſwer to the *Antapologie*. And no wonder, *Cretenſis* going upon an implicite faith, making an Anſwer out of particulars obſerved by others, without reading one quarter of my Book, not ſeeing with his own eyes, but making uſe of a pair of Independent, Antinomian, Anabaptiſticall, &c. ſpectacles to write with, the man is ſo much miſtaken, and ſometimes takes that to be great which is little, and that which is great hee cannot ſee at all. As for that *Cretenſis* ſaith, that hee preſumes by the taſte hee hath given, hee hath convinced the Reader that my vine is the vine of *Sodom*, my grapes grapes of gall, my cluſters bitter, &c. I beleeve every Reader who is not bewitched with the Independent Schiſmaticall way, is convinced, that *Cretenſis* hath ſaid enough to ſatisfie all men, that his vine is the vine of Sodom, that his grapes are grapes of gall, his wine the poyſon of dragons, and the cruell venome of aſps, and that generally all men ſay of his Anſwer, yea, ſome of his owne party cry out of it, that it is too bitter: But as for my *Gangræna*, though *objectivè*, the object about which the Book is exerciſed be the vine of Sodom, grapes of gall, poyſon of Dragons, and the cruell venome of Aſps, treating of and laying open the Hereſies, Blaſphemies and Practices of the Sectaries, which indeed are poyſonous and venemous; yet *ſubjectivè*, the Diſcourſe it ſelfe, and the way of handling thoſe things, is healing and medicinall to cure the Reader of thoſe ſtings and poyſons, which by eating of thoſe fowr grapes of the Sectaries they have contracted; and my Book is farre from being like the vine of Sodom, the poyſon of dragons, that in writing of it I have plaid the part of a Phyſician, made a precious treacle and ſoveraigne antidote to cure and expell poyſons, by correcting, qualifying, binding them, &c. laying open the Errours, Hereſies, &c. their evill, danger, and diſcovering remedies and cures proper for them,

which, were they taken, and the prescriptions followed, I am confident would prove the healing of these Nations.

As for *Cretensis* profession *that he hath not read one quarter of the Book as yet; nor knowes whether he shall ever care to read it through or no*: I reply, that *Cretensis* at once, and in one breath discovers himself to be both weak and proud, he shows his folly and horrible pride. First, his folly; for what wise man that had reason and common sense, though he could not *Cretensis pag. 10. 24.* have * *construed a peece of Latin, write true English, nor framed the structure of a period according to the common rules of Grammar*, would have writ so? and truly this and other passages in this Answer, confirms me much in that opinion which many understanding learned Divines have had of *Cretensis* a great while, that he is no judicious rationall man (as his followers cry him up) but only a wordy Divine, a multitude of words, that's all; that being true of him which was said of *Erasmus*, that his writings were *verba, non res*; but of this folly of *Cretensis*, the Reader may remember what I have written *page* 39. of this Book; and let *Cretensis* ever take me so writing, and I will confesse my folly. Seconly, 'Tis horrible pride and arrogancie; what a proud passage is this, *Cretensis* thinks himself so great, and looks down with such disdain upon me, as that he knowes not whether ever he shall care to read my Book thorough or no, slighting it as not being worth his reading, nor I worthy to carry his Books after him; this speech indeed is neer akin to that in *page* 15. *Indeed if Independent Ministers had either the priviledge of ease to preach to the bare walls and pewes in their meeting places*: The Independent Ministers are so taken up with preaching to great Congregations, and with the resort of great persons to their houses, and with the consultations they are admitted untill mid-night about great affairs; and particularly *Cretensis* of late, as 'tis talked every where in *London, that he knowes not whether he shall ever care to read my Book thorough or no, or shall ever have leasure to do it*; but *Cretensis*, let me tell you how much soever you slight my Books, and care not to read them thorough, as too much below you, yet there are your betters for all kind of learning, yeers, piety, that care to read thorough my Books, and blesse God for them; and though they be of as piercing deep judgements as *Cretensis*, yet could never find that *non-sense, weaknesse of judgement, &c.* which *Cretensis* speaks of so often. As for that *Cretensis* promises the Reader, *that a few dayes (he makes no question) will give the Reader more light wherewith to comprehend my darknesse*, implying as if more Answers were suddenly to come forth, to discover the falshood of matters contained in *Gangræna*. I reply, a few dayes are past,

yea,

yea some weeks, between seven and eight, and yet there is none of *Cretensis* new-light come forth, no Answers disproving any one particular in my Book; there is a Book indeed of one *Bacons* come forth, who both in the Title page and Book speaks of my *Gangræna*, but he confesses the truth of what I speak of him, *viz.* his being put out of *Gloster*, his being received in a great mans house, and his going to *Bristoll* since the Parliament taking of it; so that it seems by the confession of one of *Cretensis* Saints, all matters are not lyes which are mentioned in *Gangræna*; and yet before Master *Bacons* Book came forth, I was told confidently severall times (as the report of the Sectaries) that was one of my lyes, speaking of Master *Bacons* going to *Bristoll*, whereas he had never been out of *London* since the taking of *Bristoll*: But I suppose however *Cretensis* dayes are past, and nothing is come forth to comprehend my darknesse, yet I make no question but this Reply with the further Reply coming after will give light to the Reader to comprehend *Cretensis* his darknesse. As to that passage of *Cretensis*, that *the farre greatest part of the particulars detected, were observed by others, and presented to him*; I Reply, though I have animadverted upon it already *page* 29. in *Observation* 9. and also in this present Section, yet I shall adde this, (that besides his great weaknesse in taking things upon trust, and making an Answer to a Book out of other mens collections, himself never reading one quarter of the Book) he here proclaims himself guilty of the great crime and transgression which in many places of his Answer he loads me with, and with all his railing Rhethorick aggravates against me, namely of persons resorting to him to furnish him with intelligence, his taking up and entertaining of reports, his publishing them to the world, wherein besides his contradicting other passages in his Answer, as that in *page 6. nor doe I hold intelligence with any man to inform my self of his haltings*, he shows himself faulty in laying snares of intelligence in many places, and holding correspondence with severall parts of the Kingdom to receive intelligence of the miscarriages and undue deportments of all such as are Anti-Independently given; and if it were not so, whence comes it that so many particulars detected and observed by others, were presented to him, and that *Cretensis* hath ready by him a yeer ago, a Manuscript in his hands concerning Master *Edwards* himself, discoursing his jugling; a story also of a Presbyterian Angel, together with a story of the Doctorate it self of the Assembly, yea that all sorts of Sectaries, and that from severall places have resorted to *Cretensis* with presents in their hands towards the perfecting of this goodly work, as Master *Bur-*

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roughs, Lieutenant Colonel *Lilburn*, *Kiffin*, *Cosins*, a friend of Master *Ellis* in *London*, &c. being like so many rivers running and emptying themselves into the *Cretian* Sea, where all these meeting make so many raging waves to beat upon and disturb the Ship of the Reformed Church; all these Sectaries, though distant from one another in places, opinions, yet as so many lines meet altogether in Master *Goodwyn* against the Presbyterians; and as in this, so in other particulars wherein *Cretensis* deeply charges me, he himself is most faulty, as in taxing me with immodest lascivious expressions, for printing a letter where an immodest fact is related (though for such a foul offence modestly expressed) when as *Cretensis*, as of himself, and as his own words (when free to have used any other) speaks of monthly courses, &c. more then once, expressions most immodest and uncivill. For that expression of *Cretensis* by that time the boughs of the trees are a little more withered, they will be broken off, the women will come and set them on fire. I answer, I suppose by this time the boughs of the tree, instead of being withered, doe flourish more, and are more fresh and green, and do here bring forth new fruit, and whereas *Cretensis* had for a time cast dust and dirt upon this tree, my Reply like a good shoure of raine, hath washed all off, making it look pleasantly, smell sweet, and *Cretensis* Answer by that time I have done with it, it will not only be like boughs a little withered, and broken off, but like Saint *Judes* Sectaries, a tree whose fruit withereth, without fruit, twice dead, and plucked up by the roots. As to those words of *Cretensis*, *The day will come, and is even at the doore, when there will be scarce one stone left upon another of all this false building, which will not be pulld down by the hand of truth.* I reply, for all *Cretensis* prophesying of such a day, and that even at the doore; there is no such day yet come, not any hand since *Cretensis*, having pull'd down one stone from this building, though it be now about two months ago since *Cretensis* threatned this; but the Reader may see the contrary is fulfilled this day, and that instead of pulling down this building of *Gangrena*, the building is enlarged a story higher, and in breadth also, by the addition of this second part of *Gangrena*; and *Cretensis* will finde *Gangrena* will bee so farre from being puld down, that other buildings of the same kinde will bee framed by it; and this first stone laid by mee, or first building will prosper into a rowe, a whole street before I and others have done with the Sectaries, whereas *Cretensis* Babels, built without any foundation, and daubed with untempered mortar, will fall down to the ground, and be as a refuge for lies, that fails, and is swept away as the Spiders Cobweb.

And

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And lastly, to those words of *Cretensis*, *When the servants of God shall have had the opportunity to wash off those dirt and filth which Master* Edwards *hath now cast upon them*, Gangræna *will be found a strumpet*, &c. I reply, The most of those persons whom I have named in *Gangræna*, I durst not for all the world call them the servants of God thus publikely as *Cretensis* doth, lest I should be found guilty of strengthening them in their wicked errours and practices (but of my grounds in this, the Reader shall have a more full account in my second Reply): and therefore (meaning it of such) the servants of God shall have no opportunity to wash off that dirt and filth which I have cast upon them; for they that are such, as *Clarkson*, *Webb*, *Wright*, *Hieb*, *Denne*, *Nichols*, *Lem*, *Oats*, *Kiffin*, *Walwyn*, *Marshall*, *Jenny*, Mistris *Attaway*, *cum multis aliis*, (I may say with the Apostle) *serve not our Lord Jesus Christ but their own bellies*, and their own lusts; *and by good words and fair speeches deceive the hearts of the simple*. But as for some few, among many whom I have named in *Gangræna*, as Master *Burroughs*, Master *Greenhill*, and some such, it may be they are the servants of God, and Saints, though wherein I have blamed them, they walk as men, and as carnall, and not as Saints; and can never wash off that dirt I have cast upon them (so is *Cretensis* phrase) without repentance, and that they will finde one day, when they shall come to be awakened from their wine. And therefore instead of *Gangræna* being found a strumpet, *Cretensis* will be found a lyar, and *Gangræna* a chaste Lady, and true Virgin; and it will appear (I doubt not, before it be long) when the time of the reigne of the Sectaries shall be over, and they no more heard of, unlesse it bee by way of a proverb and reproach, that then Master *Edwards Gangræna* shall be looked upon by all as a witnesse of the truth, even against Sectaries in the ages to come, and as a discovery of the wickednesse and vilenesse of the Sectaries of this time. And whereas *Cretensis* would make my Book *of the linage and race of the great Woore corrupting the earth*, &c. *Gangræna* is of a quite different nature, and contrary linage, being a great means (through the blessing of God) of preserving the earth from being corrupted and tainted by the fornications and poysonous principles of the Sectaries, the Book doing much good, as I could prove by plentifull testimonies of Letters written from many parts, as also by speeches expressed

I received a Letter last week out of the Country subscribed with 20 hands of Godly Ministers testifying to my work, and earnestly intreating my constant pursuance, with a promise that I shall not want what their prayers, and endeavours can contribute to that work. A Letter from a godly Minister out of Warwickshire written thus, M. Edwards Book does much good here.

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of it: and if *Cretensis* would confesse, that's the true reason hee is so offended with it, because it hinders making of Proselytes, and so for want of growing up to such a number as they designe and hope for, they may misse of a Toleration, and so in the issue, a Domination, which is so much sought for by them. And for a conclusion of my Reply to *Cretensis*, I shall turne my selfe to speake a few words to Master *Goodwin*, and to the Reader. Master *Goodwin*, Consider sadly of what you have done in your Book *Cretensis*, how you are become guilty, and have made your selfe partaker of all the Heresies, Blasphemies, wicked practices I have spoken against, in pleading for all (without any distinction) as Saints, servants of God, and such like, and speaking against with envenomed malignity that necessary usefull Book as a very pest and plague, which I writ for discovery of Errours and erroneous persons, that so the Saints might take heed, and beware of them; and in which all godly orthodox, faithfull Ministers doe rejoyce, and blesse God for it. O wretched man, to carry things so, as if Errours would doe no harme to mens soules, but a Book written against them, that will hurt and hazzard mens soules; which is all one, as if a man should say Strong poyson would doe no hurt, nor kill, but a precious Antidote will destroy and ruine mens bodies. And now, good Reader, I desire thee impartially and without prejudice to weigh *Cretensis* objections and exceptions against my Book, and my Answers, and then judge whether I have not wounded, and laid this great *Goliah* of the Sectaries (coming out in defiance against the Reformed Churches) upon his back; and whether God, who chuseth the weak things of the world to confound the things that are mighty; and things which are despised, to bring to nought things that are of esteeme, hath not made use of me, a man so vilified by the Sectaries, *a poor weak thimble full of dust*, by the wind strongly blowing this thimble full of dust into *Cretensis* eyes, to blinde him, and befool him. And yet I have not done with *Cretensis*, but let the Reader look for what's behind, *viz.* my fuller Reply; and what ever in this first is either omitted, or not so fully spoken unto, in that he may look to receive more satisfaction. And I no whit doubt, but that, as I have now (by Gods assistance) made a good beginning both defensive and offensive; so by the same good hand upon me, I shall in the next give so good an account, that I shal deal with this daring enemy, as little *David* with *Goliah*, stand upon him, and triumph o-

I have received severall Letters from particular Ministers in Essex bearing witnesse; and so Letters out of Kent to the same purpose, and from other places.

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ver him, and give you his head upon the top of my ſword; And in my next I intend to dreſſe him up, and ſet him out in all his ornaments and flowers, in his practices, opinions, and wayes of promoting them; in all which I ſhall render him and his name an abhorring to this and the following generations.

Since *Cretenſis* anſwer, there is a Book come forth, written by one Mr. *Bacon*, which Book is anſwered by one Mr. *Corbet*, (the man whom in that Book hee ſo often ſpeaks of) and it is abroad in print already: What I ſpake of him in *Gangræna*, hee in that Book confeſſes, as his being caſt out of Gloceſter, and his coming to London, &c. ſpeaking particularly of that which I touched only, and but in generall (as the Lords houſe in which hee lives.) And beſides that, I heare one *Web* hath an Anſwer in the Preſſe to what I relate of him *pag.* 106, 107. which Anſwer, before it went to the Preſſe, by a providence came to my hand without ever ſeeking it, or indeed imagining that ever *Web* (ſuch an Heretike and Blaſphemer) durſt have appeared in print, or been taken notice of to be in London, for feare of being queſtioned for thoſe things I have written of him: But wee may ſee what ſad times wee are fallen into, and that the Sectaries are grown fearleſſe, that they dare come abroad and plead their deſperate cauſe, as Maſter *Saltmarſh*, *Walwyn*; ſo now Maſter *Bacon*, and *Web*; which ſymptome, among many others, makes mee feare the night and darkneſſe is at hand, when as the wolves and the wild beaſts dare come thus out of their dens; whereas when the Sun ariſes they go to their dens. The Pſalmiſt tels us, *Pſal.*104.20,22. *Thou makeſt darkneſſe, and it is night, when all the beaſts of the forreſt do creep forth. The Sun ariſeth, they gather themſelves together, and lay them downe in their dens.* Hence the Scripture cals wolves *the wolves of the evening*, *Zeph.*3.3. and look as the Frogs croaking and making a noyſe uſe to be in the evening, ſo the croaking of falſe Teachers reſembled to wolves, the beaſts of the forreſt, and Frogs, preſages the going downe of the Sun, and night coming. But becauſe I purpoſe not to trouble my ſelfe with giving any formall anſwer to it by it ſelfe, I ſhall now give theſe Animadverſions upon it: Firſt, That *Web* confeſſes moſt of the things I relate of him; only hee ſaith of ſome of them, hee had recanted and diſclaimed them; and I ſhould not have upbraided him, but rejoyced in his converſion. But unto that I reply; Had not this *Web*, ſince his Recantation and Releaſe, both in Citie and Counrrey, vented many deſperate things, and gone on in his hereticall wayes, I ſhould never have mentioned them. Secondly, That this *Web* rancks himſelfe in his Anſwer among the Independents, ſpeaking of mee as being ſo againſt him out of my ill will to Independents; and I

finde *Iohn Bachiler*, an Independent, not onely (April 1. 1646.) setting his *Imprimatur*, but helping him in his Answer, mending severall things in the Answer: as for example, For those words I charge him with, that he should say, *For him to say he was equall with Christ, was no robberie*; in his Answer to that, *Bachiler* helps this Blasphemer, and takes part with him: as for instance, whereas *Web* justifies it, that 'Gods love is the same in every re-'spect unto the Saints as unto Christ, and therefore a Saint may say he is e-'quall with Christ, and count it no robbery; [*in every respect*] is blotted out by *Bachiler*. And *Web* further pleading he might say, The Saints were equall to Christ; next following these words of *Webs*, [*As I conceive, the word of God to be my rule,*] there is interlined under *Bachilers* hand these words, [*Provided I meet with a faire and candid interpretation of my words.*] And so I could instance in divers other alterations: so that we may see the Independents will not lose any the most blasphemous, Atheisticall hereticall men, but further them, and joyne with them against the Presbyterians, licensing their Writings, helping them to conceale, and deliver more cautelously their dangerous opinions. Thirdly, for that which is related by me in *Gangrana* of *Webs* speaking so wickedly of the Scriptures, he denyes it not, but saith to this purpose, How could hee say so? for he should contradict himselfe in other things which he hath said and holds: But to that I answer, 'Tis no new thing for such men as he to say, and unsay, affirme and deny according to the companies they come in, and advantages they think they have. Fourthly, To that which I relate of him concerning those expressions of his, *We might not say, God the Father, God the Sonne, God the holy Ghost*, he makes some shuffling Answer; but I reply, he spake so, and I can produce good proof of that and all the rest. If a Committee of Parliament shall be pleased to take notice of it, and send for this *Web*, and proceed against him upon proof, I am ready to produce witnesses, and upon his owne confession and those witnesses to make proofe. Onely I desire the Reader to take good notice of one expression in his Answer to this head, which shewes the ignorance both of him and *Bachiler* in the very principles of Religion; and is not *Bachiler* a fit man in such a Kingdome as this, to bee a Licenser of Divinitie Bookes and Controversies, who besides that hee is no Minister, not well studied man, is such an *Ignoramus* as this clearely discovers him to bee? *Web* saying hee acknowledges the Trinitie, the Father, Sonne, and Holy Ghost, hath these words, *That hee acknowledges the Father is the Sonne, and the Holy Ghost*, and to that purpose; whereas wee are taught from the Scriptures by all Orthodox Divines, that though every Person be God, as the Father is God, the Son is God,

and

and the Holy Ghost is God; yet the Father is not the Son, nor the Father is not the Holy Ghost; nor the Son the Father, nor the Holy Ghost. Now *Bachiler* passes this, and though he mended many other passages in *Webs* Answer putting in words in some places, blotting out words, and changing some expressions for others, yet hee let this passe without any correction or note upon it; which no man can conceive to proceed from any thing else but profound ignorance. And that the Reader may know I speak these things upon good ground, I perused this Answer after it was licensed with Master *Bachilers* hand, and compared the hand of *Imprimatur, John Bachiler*, with the hand where other words were put in, and found it the same hand, and writ out with my hand, severall amendments made by *John Bachiler*, which I have by mee in writing, and then subscribed my hand under them, with the day of the month when I extracted them out of the Originall Copie; and one being with mee, who was a witnesse of all this, I also intreated his hand to attest it, which hee willingly did: all which I can produce to satisfie any man who desires it.

And for the winding up of all I have to say by way of Reply to Mr. *Saltmarsh*, Mr. *Goodwine*, &c. in vindication of my *Gangrana*, by this time, the Reader may see what to thinke, if among so many hundred particulars which are laid downe by me of Errours, Heresies, Blasphemies, Stories, &c. with so much variety, such a venemous virulent man, picking and chusing, catching and snatching, having Intelligence, and great resort to him from Sectaries of all sorts, and out of severall parts, as Essex, Kent, &c. could yet finde so few things to question in *Gangrana*, (which yet also are justified and made good;) what must the whole body of the Booke be, which is not so much as touched, either by *Cretensis*, or any of the rest? And that which alone may satisfie any rationall man that there is too much truth in *Gangrana*, is this, that I have never been called in question to make the things good. I have beene informed from good hands, that some of the Sectaries have had meetings, consultations, and severall debates about my Book, what to doe in it, whether to complaine, or what else; and I am confident if they were not afraid that things would bee found too true, and very foule, and upon the through examination might hazzard the danger of bringing an old house upon their heads, and the punishing of many, they would before this time have tried all their friends, and party, to see what they could have done against mee.

Having finished my Reply to *Cretensis*, Master *Saltmarsh* and Master *Walwin*, as before it I gave the Reader a fresh, and farther Discoverie of Errours, Heresies, Practices of the Sectaries; So I shall finish this book with matters

of that kind, laying downe more Errours, Heresies, Blasphemies, Stories, Letters, concerning the Sectaries, concluding all with a few Corollaries drawne from the whole Book. And first, I shall add other dangerous Errours come lately to my hand; and so the first of these Errours in this latter part of my Book is the * 23 Errour.

* *The 11. errour specified in the former part of this book, is in the Catalogue of Errours contained in the first part of* Gangræna, *which slipt me before I was aware: and therefore upon comparing of both together, I put it out, and reckon not that, but make these Errours to begin here at number 23. which otherwise should have been number 24.*

23. That Saints are justified by the essentiall righteousnesse of God, and not by Christs obedience.

For the full proofe of this, I will give the Reader (*verbatim* to a tittle) a passage taken out of a Letter written by a godly Minister in Bristoll, to a godly Minister here in London, wherein this Minister writing to his friends that things are prettie well here, and speaking of his owne preaching there, saith, *One of the greatest rubs in the Towne, is the broaching of a mad errour concerning the justification of Saints by the essentiall righteousnesse of God, and not by Christs obedience, which some do hold, and expresse with a World of vanitie and contempt of Christ.*

* *Andreas Osiander* an acute and great Divine, who lived in *Luthers* time, held such an Errour, though not expressed with that vanitie and contempt of Christ, as these Sectaries do now; concerning which opinion of *Osiander*, and the great abilities that were in him, and his way of managing that and other opinions, Schollars may be further satisfied by reading *Osianders* life, written by *Melchior Adamus*, and *Schlusselburgius* in his Catalogue of Heretikes, *De Secta Osiandrist.*

* *Osiander* publicè in Schola proponit, nos sola essentiali Dei justitia justos esse: essentiali ejus vita vivere vel victuros esse: essentiali ipsius gloria glorificari; essentiali illius charitate ad diligendum Deum & proximum propter ipsum inflammari, & grayissimè errare omnes qui putent aliâ re quam solo uno & vivo Deo Patre, Filio, Spiritu sancto nos posse justificari, vivificari, glorificari: & glacie frigidiora docere qui doceant nos tantum propter remissionē peccatorum reputari justos: & non etiam justitiam Christi essentialem & divinam per fidem in nobis habitantis, vit. *Osiand.* pag. 228.

24. When either of the parties married is asleepe, the other is free of the bond of matrimony, sleep being in a kind naturall death for the time, and by death the bond of matrimony is null; so that if a woman should have to do with any other man, her husband being asleep, she committeth not adulterie.

25. That the Apocrypha Books, and particularly the Book of *Esdras*. are Canonicall and the Scriptures, as well as the Canonicall Books generally owned by all to be Scripture.

26. That the people of God are a free people, and

and what they do they ſhould do freely and voluntarily, and not be aſſeſſed and rated by the Parliament, compelled to pay rate upon rate, aſſeſſment upon aſſeſſment.

27. That the * Saints and Beleevers, who have husbands or wives that are unbeleevers, they may put them away and take others, becauſe God gave wives to be a meet help, and the Saints are to proceed to caſt of all Antichriſtian yoaks, a chiefe whereof are unequall marriages.

28. That ſin is but a ſhadow.

29. The promiſes belong to ſinners as ſinners, not as repenting, or humbled ſinners.

30. Faith is truly and ſimply this, a being perſwaded more or leſſe of Chriſts love.

31. That there is no other Seale but the Spirit, and for the elements conſecrated to be Signes and Seales to us in the Sacraments, they are not, but emptie things and of no effect.

32. That Chriſt is Baptiſme to us, the outward ſigne needleeſſe.

33. No Chriſtian Magiſtrate hath power of inflicting capitall puniſhment, and taking away of the life of any member of a Church, unleſſe firſt he be caſt out of the Church, and ſo delivered to the Secular Power, no, what ever his offence ſhould be, though murther or treaſon.

34. That place of Scripture, *Hee that ſheddeth mans blood, by man ſhall his blood be be ſhed*, belongs to *Moſes* his Diſciples, and not to Chriſts Diſciples, and Chriſtians have nothing to do with it.

* *The Sectaries who call themſelves the Saints and beleevers, if they have husbands and wives that will not turn Sectaries, they may leave their owne becauſe they are unbeleevers, and joyne themſelves to other womens husbands, and other mens wives: I read in a Letter ſubſcribed by* W I. *and* E. I. William Ienny *and* Elizabeth Ienny, *written out of Holland to one in London:* Deare friends, as you have caſt off many Antichriſtian yoaks, ſo proceed to caſt off all, a chiefe vvhereof are unequall marriages.

In my laſt Book I gave the Reader an account of many of the practices of the Sectaries, both more generally and particularly: and I inſtanced in twentie eight practices: Now, though there are many more behind, yet becauſe my Book is both expected ſuddenly to come forth, and is enlarged beyond my firſt intention, I will only inſtance in two.

1. They do deny and profeſſe to many that they are no Independents, no Antinomians, no Anabaptiſts, but they are thus and thus, and will be ſo and ſo; and theſe are but reproachfull names given out, and caſt upon honeſt, godly, conſcientious men by the Miniſters and Presbyterians, as Puritan and ſuch like, were in former times by the Biſhops; and of this I could give the Reader many proofs in printed Books of the Anabaptiſts, Independents, Antinomians,

Antinomians, as ſuch Churches falſly called Anabaptiſts, &c. And now there is never an Independent in England, if you will but take what themſelves ſay, though they be ſuch who ſtickle, act, work, vote, and by all wayes, in all places, where they have any thing to do, promote, ſide with Independents, Anabaptiſts, &c. yet they will confidently ſay they are no Independents, they are of no Church way, nor know not what it is; nay, ſome of them will ſay they are Presbyterians in their judgement, or at leaſt do wait and ſtay to ſee what the Reſults of the Aſſembly and Parliament after them will be; and yet there is many of theſe men, that let any perſon or thing come in nomination and competitition, that concerns Presbyterie, and they will favour, promote, further Independencie (be it right or wrong) and on the contrarie diſcountenance, hinder, obſtruct the Presbyterians, wherein they juſt walk in the ſteps of the Biſhops and their creatures, who upon all occaſions diſclaimed Poperie, Arminianiſme, and when Papiſts and Arminians were ſpoken of, they would be hot againſt them, and were againſt Poperie properly ſo called (as the expreſſion was) and againſt *Arminius* (meaning thoſe points *Arminius* held about the government of the Church) not thoſe of Grace and Free-will, &c. and yet theſe Biſhops and their Chaplains, preferred Arminians and perſons Popiſhly affected, licenſed Books tending that way, brought them off when in trouble, would remember thoſe who preached againſt Poperie and Arminianiſme; and it was obſerved, and I have been told it by a man of place in thoſe times, who diſliked ſuch wayes, that when the Arch-Biſhop bluſtered and ſpoke moſt againſt any Prieſt or Papiſt, and for the Church of England, then the next newes they were ſure to hear of, was a Releaſe; and whether there be not too many ſuch in theſe times, who will not be accounted Independents, Anabaptiſts, Antinomians, that yet countenance their Books, are familiar with ſuch, being all in all with them, bringing them off when in queſtion, ſitting hard on the skirts (when there is any opportunitie) of all thoſe who have complained, or been active againſt the Sectaries, I leave to all to judge.

2. Some of the Sectaries when they have been queſtioned, and in trouble, or been by ſome Miniſters convinced, that they had nothing to ſay for themſelves and their way, have and will do any thing for the preſent, as recant, confeſſe their Errours, ſay they are convinced and ſatisfied, promiſe never to go about preaching or dipping any more; and yet afterwards, when free, and come to their companions, go on in their wayes, both againſt their hands, promiſes, profeſſions; and of this there are many examples and inſtances among us, as of a Sectarie an Emiſſarie ſent into Northamptonſhire, being for his Doctrines, ſeparated meetings, affronting a Miniſter in the Pulpit,

Pulpit, complained of by ſome Miniſters, and queſtioned by the Magiſtrates, gave it under his hand to forbeare his courſe, and return home; yet afterwards goes to other parts of the Countrey, and drawes the people into houſes, preaching to them, &c. So ſome Sectaries of *Lams* Church, or their great Aſſociaces, coming into Eſſex, to corrupt the people; and ſome of the Miniſters dealing with them upon ſome of their Tenets, convinced them ſo, as that they openly bleſſed God for that dayes work, and the light they had received, even weeping for joy; and yet preſently afterwards going on their progreſſe to ſeduce at another Town in the ſame Countie (ſome hint or notice being given of their late conviction) they ſaid they wept to think how nigh the Miniſters were come to them; and ſo I might give inſtance in *Clarkſon*, profeſſing againſt the dipping to get out of priſon, and as ſoon as he was looſe turning Seeker; and ſo in *w b*; but I muſt take off my hand; only this fulfils what is ſpoken in the Scriptures of Heretikes, *That they have their conſciences ſeared with an hot iron, and ſin, being condemned of themſelves.*

A Relation of ſome ſtories, and other remarkable paſſages concerning the Sects and Sectaries.

THere is an Independent Antinomian Libertine Preacher here in London, a man much followed and cried up by the Sectaries, who in Sermons hath delivered theſe paſſages, *That a poore whoore-maſter, or a poore drunkard cannot look into your Churches* (ſpeaking of the Presbyterian Preachers) *but hell fire muſt be flaſhed and throwne in their faces. That if a Saint ſhould commit a groſſe ſin, and upon the committing thereof ſhould be ſtartled at it, that were a great ſin in him*; And in obedience to this and other Doctrines of ſome of the Sectaries of our times, I will give the Reader ſome inſtances both of words and facts.

There is a godly underſtanding man, an old Diſciple, who told me on April 28. 1646. That having a daughter, a young maid, religiouſly affected, ſhee was drawn in to affect the Independents, and to cry them much up, and to follow them, and ſhee procured her ſelfe to be ſervant in a family of ſome rank and place, where the Maſter and Miſtreſſe are Independents: Now being there, ſhe expected ſome great holineſſe and extraordinarie ſtrictneſſe in the family; but ſhe found matters thus. On the Lords day they were verie looſe, in the fore-noon they would go to heare Mr. *Sterry* at White-Hall, (as not living far from thence) but in the after-noon ſtay at home, and ſome other Independents and Sectaries reſorting thither on the Lotds day in the after-noon, they ſpent it in common diſcourſe, making no more of it than other dayes; a great part of their diſcourſe on the Lords day being railing

againſt

againſt the Scots, and againſt ſome of our Miniſters, and the books written againſt the Sectaries; and ſome men (whom a man could hardly have thought it of) would curſe the Scots, ſaying, A pox upon the Scots, would they were gone, we would give them any thing to be rid of them, and pay them all their money in time: many perſons of note of the Independent Faction did often reſort to this houſe, and ſtill they would ſpeak moſt bitterly and baſely of our Brethren of Scotland: The Maſter of the Family would be often attempting to kiſſe this young maid, watching her upon the ſtaires and other places, as going up and down, and hath tempted her to be naught, inſomuch that the young maid ſpake to him, Sir, You have a wife of your owne, why ſhould you ſpeak thus? how dare you offer to do this wickedneſſe, and ſin againſt God? Vnto whom this Gentleman the Independent (and an Antinomian too ſurely) replied, ☞ That God ſaw no ſin in his children, that theſe were but ſins in the fleſh, which Chriſt had ſatisfied for, with other words to that purpoſe. One time this man tempting her, threw her all along, ſo that ſhe was forced to cry out, and her Miſtreſſe came in to her reſcue, and ſaid, Fie husband, will you never leave theſe tricks? whereupon the maid would not ſtay, but came away, and when her father heard it, he would not indure ſhe ſhould ſtay any longer, but had her away preſently; and ſo this young maid is converted from being an Independent and Sectarie, by beholding their carriage and looſeneſſe, bleſſing God ſhe is delivered from that way and thoſe perſons: ſhe had thought the Sectaries had been ſuch holy perſons, that there had been none like them, till ſhe ſaw both that family, and many who reſorted thither of the ſame way, ſo looſe. This godly Chriſtian tells me, That his daughter is ready to take her oath of the truth of theſe things which ſhe hath both ſeen and heard, and with many circumſtances hath declared to him, as the names of ſuch that reſorted thither, that ſhe never knew nor heard of before, with other circumſtances; and that he believes them to be ſo true, as that they are paſt all queſtion.

There is a Sectary, an Independent Antinomian Taylor, who ſtealing a whole yard of Pluſh from a Gentleman, and ſome yards of Sattin from another, and being found out in his ſin, and convinced, ſo that he could not deny it; ſome ſpeaking to him how ſorrie they were that ſuch a man as he ſhould do theſe things; he replied, (as I had it from two honeſt men of good account) to this effect, that he was troubled for them to ſee them ſorrie, but as for himſelfe, he was not troubled.

One of the followers of Mr. *Simpſon* the Antinomian, ſaid it in the hearing and preſence of divers (Mr. *Simpſon* being then alſo preſent) *That if a child of God ſhould commit murder, he ought not to repent of it*, and Mr. *Simpſon* never

never reproved him for it, though by one present in the company he was spoken unto to doe it.

An Antinomian Preacher preaching in *London* on a Fast day, said, *It was better for Christians to bee drinking in an Ale-house, or to be in a Whore-house, then to be keeping fasts legally.*

Many Sectaries have said, that when *David* lived in adulterie and murther, even before his repentance he was as deare in the sight of God as ever he was at any time.

There is one *Samuel Oats* a Weaver (a man I have spoken of in my former book, and in this too, *page* 10.) who being of *Lams* Church, was sent out as a Dipper and Emissary into the Countreyes: Last summer I heard he went his progresse into *Surrey* and *Sussex*, but now this yeare he is sent out into *Essex* three or foure months ago, and for many weeks together went up and downe from place to place, and Towne to Towne, about *Bochen*, *Braintry*, *Tarling*, and those parts, preaching his erroneous Doctrines, and dipping many in rivers; this is a young lusty fellow, and hath traded chiefly with young women and young maids, dipping many of them, though all is fish that comes to his net, and this he did with all boldnesse and without all controul for a matter of two moneths: A godly Minister of *Essex* coming out of those parts related, hee hath baptized a great number of women, and that they were call'd out of their beds to go a dipping in rivers, dipping manie of them in the night, so that their Husbands and Masters could not keep them in their houses, and 'tis commonly reported that this *Oats* had for his pains ten shillings apeece for dipping the richer, and two shillings six pence for the poorer; he came veriebare and meane into *Essex*, but before hee had done his work, was well lined, and growne purse. In the cold weather in *March*, hee dipped a young woman, one *Ann Martin* (as her name is given in to me) whom he held so long in the water, that she fell presently sicke, and her belly swell with the abundance of water she took in, and within a fortnight or three weeks died, and upon her death-bed expressed her dipping to be the cause of her death. There was another woman also whom he baptized, as a godly Minister that came out of those parts, and had beene at *Braintry* related to me from a good hand, whom after he had baptized, he bid her gape, and she gaped, and he did blow three times into her mouth, saying words to this purpose, either *receive the holy Ghost*, or now *thou hast received the holy Ghost*. At last for his dipping one who died so presently after it, and other misdemeanors the man was questioned in the Countrey, and bound over to the Sessions at *Chensford*, where *Aprill* the seventh, 1646. this *Oats* appeared, and I had the relation I now speak of, from three persons that were

eare and eye-witneſſes, two godly Miniſters, and the other Gentlemen of great worth and qualitie, *viz.* that *Oats* being brought before the Bench, the Coroner laid to his charge, that in March laſt, in a verie cold ſeaſon, hee dipping a young woman, ſhee preſently fell ſick and died within a ſhort time, and though the Coroner had not yet perfected his ſitting upon her death, all witneſſes being not yet examined, nor the Jurie having brought in their verdict (ſo that the full evidence was not preſented) yet the Bench, upon being acquainted with the caſe, and other foule matters alſo being there by witneſſes laid againſt him, committed him to the Jaile at Colcheſter: It was laid to his charge then, that hee had preached againſt the Aſſeſſments of Parliament, and the taxes laid upon the people, teaching them, that the Saints were a free people, and ſhould do what they did voluntarily, and not be compelled; but now contrarie to this, they had aſſeſſment upon aſſeſſment, and rate upon rate. Some paſſages alſo in his prayer were repeated, as that hee prayed the Parliament might not cart the Ark, nor meddle with making Lawes for the Saints, which Jeſus Chriſt was to do alone. Since *Oats* commitment to Colcheſter Jaile, there hath been great and mightie reſort to him in the priſon, many have come downe from London in Coaches to viſit him, as a godly Miniſter who came out of Eſſex told me: And I have a Letter by me from a Miniſter in Colcheſter, ſent laſt week to a friend of his in London, wherein he writes thus; Oats *the Anabaptiſt hath had great reſort to him in the Caſtle, both of Town and Countrey; but the Committee ordered the contrarie laſt Saturday.*

There is one *Collier*, a great Sectarie in the Weſt of England, a mechanicall fellow, and a great Emiſſarie, a Dipper, who goes about Surrey, Hampſhire, and thoſe Counties thereabouts, preaching and dipping; About a fortnight ago on the Lords day he preached at Guilford in the meeting-place, and to the company of one old Mr. *Cloſe*, an Independent Miniſter, who hath ſet up at Guilford, and done a great deale of miſchiefe, having drawn away many of the well-meaning people from the Miniſterie of thoſe godly Miniſters, whom before they much prized; there this *Collier* exerciſed, and it was given out in the Countie he was a rare man, and the people came from the Towns about to heare him: This fellow, in his circuit, at an exerciſe where he was preaching to many women for rebaptization and dipping, made uſe of that Scripture to that purpoſe (as it is reported) *Iſa.*4.2. *And in that day ſeven women ſhall take hold of one man, ſaying, Wee will eat our owne bread, and weare our owne apparell: only let us be called by thy name, to take away our reproach.* And truly, it is a ſad thing there ſhould be ſuch Emiſſaries (ſo like the Devill their Maſter, compaſſing the earth, and going about ſeeking whom they may devoure)

voure) in the ſeverall parts of the Kingdome, North, Eaſt, Weſt, and South, not one part free; for the Eaſt and South, we who live in theſe parts know it fully, for London, Kent, the Aſſociated Counties. As for the Weſt (beſides this inſtance of *Collier*) I received a Letter out of Dorſetſhire, dated *March* 13. written by a godly Miniſter from thence; *Sir, I am not yet furniſhed to my mind with particulars of that nature you expect; but with the help of my fellow-Miniſters in theſe parts, I ſhall ſend them to you in an exact Hiſtorie of our Weſterne confuſions.* And for the North, beſides many inſtances I could give you of Hull, Beverley, York, Hallifax, &c. of Independent Churches gathered there, and of many Anabaptiſts and other Sectaries in thoſe places, I ſhall only deſire the Reader to mind theſe three or four lines written to me from a countrey further North: *I received the books ſent me, and ſhall make the beſt uſe I can of them; the one I keep for mine owne uſe, the other I pleaſure friends with (and truly never more need in our Countrey;) for whereas formerly wee wanted the Miniſterie, now wee have ſuch varietie and ſtrife amongſt them, that truly I know not what will become of us.*

A perſon of qualitie and a godly man told me (*April* 15.) meeting me accidentally in Weſtminſter Hall, that (ſaith he) juſt now, neere the Houſe of Commons doore, I had diſcourſe with a great Sectarie (*viz.* one of *Wrights* Diſciples, and preſently the man came into the Hall with another great Sectarie, and he ſhewed me him:) and the diſcourſe was as followes, *That he would be loth the Parliament ſhould bring* Paul Beſts *bloud upon them for his denying the Trinitie.* Whereupon this Gentleman anſwered him, that he could prove cleerly out of the Scriptures a Trinitie of Perſons. Vnto whom this Sectarie replied, *How will you prove the Scriptures to be the word of God?* and this Sectarie reaſoned againſt them, ſaying, there were twentie ſeverall Scriptures, as many as Tranſlations, and Tranſlations are not true; for ſo the Prieſts will tell us, that this is not rightly tranſlated: and for the Originals there are divers Copies; beſides, I cannot underſtand them, neither is it my fault that I do not: In ſum, the man reaſoned there was no Religion at all in the Kingdome, but all Religion he knew of was, *To do juſtly, and be mercifull.* Vnto which the Gentleman replyed, The Heathen they were juſt and merciful, and therein did as much as you. This Sectarie re-joyned, *For ought he knew, the Heathens were ſaved as well as any now.*

A godly Miniſter of the Countie of Middleſex told me (April 16.) that there was a great Sectarie and a Souldier, becauſe he had perſwaded a family that he was well acquainted with, and where the Sectarie much reſorted, to caſt him off, and to have nothing to do with him; this Sectarie conceiving it to come from this Miniſter, when this Miniſter came downe one day

to this house, this Sectarie came to the house and enquired for him, to speak with him; this Minister fearing the Devill might stir him up to do him some mischiefe, refused to speak with him, as having no businesse with him; this Souldier and Sectarie sent him in word, if he would not come out to him, hee would come in to him: Whereupon hee desired the Master of the house hee might be safe in his house, and as hee came in love to him, so hee would defend him, and let him returne home in safetie; whereupon the Master of the house sent out a servant to him to be gone, for this Minister had nothing to say to him; and as the servant was going, this Sectarie was already come in: whereupon the servant asked him, why hee came in without bidding; hee replyed, to speak with Master ---; upon that the servant caught him by the collar, and said hee should not; the Master hearing them bustle together, hee went out, and his wife followed to oppose him; and in conclusion, having his knife before ready by his side, hee reached it to pare the dirt off his shooes, to shake it off against that house, because they would not receive him, as making himselfe an Apostle: and when hee had done so, he departed.

There is one Master *Durance*, a Preacher at Sandwich in Kent, a bold conceited man, and an Independent, who since the beginning of this Parliament was a Washing-ball-maker, or seller of washing-balls here in London, but now turned Preacher; and being never ordained Minister, hath consecrated himselfe to be one of the Priests of the high places: Among many high affected straines of new light, and strange expressions, which the man uses in his Sermons, prayers, to get himselfe a name by, *viz.* of a Washing-ball-maker to become such a rare man, these are some; Hee prayed to the Trinitie to take care or cure of these three Kingdomes, God the Father to take care of one, God the Son of the second, and God the Holy Ghost of the third Kingdome: he prayed also for Jesus Christ, that God would, &c.

A godly Minister in Northamptonshire told mee (April 17.) that there was a Sectarie in his Parish, a Yeoman, who hath said it to him and to many others, that now the time is coming, when wee shall all have and bee alike: ☞ I shall have as much estate as such a Knight, naming a Knight of great estate in that Countie, one Sir *W. W.* Th Sectarie also holds there is no Hell.

There is a godly Minister in Essex, who related this storie to me (April 6) in the presence of a Minister of the Assembly, and hee who told it mee had it from the mans owne mouth, whom this Minister knowes well to be an honest godly man: This man, viz. one Master *A.* living at *R.* in Essex, a godly religious man, and an old acquaintance of Master *Shidr. Sympson*, coming up

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to London, and meeting with M. *Sympſon*, among other diſcourſe, asked him if hee might come to his Church, and whether the Sacrament of the Lords Supper would be adminiſtred the next Lords day, and whether hee might come to it? Maſter *Sympſon* anſwered yes, hee had the Lords Supper, and hee might come; whereupon this Maſter *A.* went, and after Sermon ſtayed with the reſt of the company to partake in the Lords Supper, and joyning with them, received the bread; which when hee had received, there were ſome of the Church-members began to take notice hee was none of their Church, and there was a great ſtir and muttering about it, and they told him they admitted none but of their Church-way: whereupon this religious man was not permitted to partake of the Cup, but was glad to withdraw, the Independents dealing with him (though a godly man, and a viſible Saint, becauſe hee was not one of their members) juſt as the Papiſts do with the people, allowing them the Bread, but not the Wine. When all was done, this Maſter *A.* went to Maſter *Sympſon*, and ſpake to him, ſaying; Sir, Did not you tell mee I might come to the Lords Supper at your Church? Maſter *Sympſon* replyed, I ſaid you might come, but not that you might receive. Vpon this buſineſſe the honeſt man was much troubled, and for their adminiſtring the Sacrament to him after the Popiſh manner, they have loſt a Proſelyte of him, this having quite turned him off from the Independents.

The ſame Miniſter at the ſame time related it to mee for certaine, as a thing not only knowne to him, but to many in the Countie of Eſſex, that a compounded Sectarie, an Anabaptiſt, &c. whoſe dwelling is at Caſtle-Henningham, preached at Chelmsford in a houſe where (as a common fame goes) there wine and women good ſtore; and as he was preaching to the Sectaries, there came by the houſe a kind of a wild Gentleman, who was ſpeaking againſt the Presbyterians, and this man was brought in to the meeting whileſt the Sectarie was preaching; and as in the verie midſt of their preaching there was wine and liquour, drinking to one another, ſo before they parted there was good ſtore of it; this wild Gentleman for his part ſpending about foure ſhillings, who when hee was come away, meeting ſome Gentlemen and others, commended the men for honeſt men, and praiſing their meetings, ſaid, Why ſhould they not have the libertie of their conſciences?

The Sum of a Sermon preached by a Sectarie, and of ſome Conferences with Sectaries.

On New-years day, *Jan.* 1. 1645. a Surgeon belonging to the Army preached at one Goodman *Bolters* of Bere, a Towne in the Weſt, on *Coloſſ.* 2.

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out of *vers.*7. he observed, All the Saints dutie is to believe and be thankfull, (he enlarged) Where's the humiliations, repentings for sinne which your godly Ministers (you say) have taught you? Out of *ver.*14. hee observed, The hand-writing of ordinances, the ten precepts faire written by the finger of God, altogether taken away. On *ver.*16. hee observed, New Moons, Sabbaths, meats, drinks, empty things; Sabbaths not to be observed, shadowes, and since Christs coming taken away: he said, we had deceitfull Ministery, Sacraments, Ordinances, meats and drinks, though their learned godly Ministers had told them, that when they had consecrated them with their sanctified garments on, they were holy, and were to be given only to those to whom they pleased, yet empty, and shadowes too. Afterwards, being asked what he meant by these meats and drinks, whether the elements consecrated to bee signes and seales to us in the Sacrament: He said, he knew no seale but the Spirit; and for those things, they were empty things, and of no effect. Out of *ver.* 11, 12. That (there being three things in Baptisme, a death, burjall, and resurrection) Christ was baptism to us, and the outward sign needlesse.

The same person in private, in the house of a Reverend godly Minister, Master *R.* in conference averted, That there is no Sabbath to bee kept since Christs fulfilling the Law, since no command for it in the Gospell. He being urged with places out of the Old Testament and fourth Commandement: He and a Captain, and one Lievtenant *I.* affirmed, those belonged to the Jews, not to us. 2. Being urged in point of prayer for forgivnesse of sin with the Lords prayer: The Lievtenant said, that the Lords prayer, when Christ gave it to his Disciples, was spirituall to them, but it is not so to us. 3. The same Lievtenant being urged with *Davids* practice of bewailing sin, and craving pardon, answered, *David* was under a double covenant, of the Law, and of Grace; we only under that of Grace: and though a believer should commit as great sins as *David*, murther, adulterie, there was no need for him to repent, and that sin was no sin to him, but a failing. 4. The Surgeon and the rest being told by some parties present, that they would believe that which their godly Ministers had taught out of the word: he answered, he doubted whether yet the word had been taught or no. Then the Surgeon asking what the word was: being answered, The Old and new Testament; he replied, He doubted whether those were the word or no. Then being asked what was the word; he answered out of *John* 1. 1. and told us, he knew no word but that.

Item, This Surgeon and a Quartermaster-generall to the Regiment having conference with one *Thomas Spere* a Papist, asked him, How long he had absented himselfe from the Church of England; it was answered twenty years: They commended him for it, and told him they had done so too, and were not themselves

themſelves of that Church. And hearing from him of ſome of his opinions, they told him by way of encouragement, ☞ he ſaid well, and was able to ſay more for his way, then all the Presbyterian Prieſts in Dorſetſhire. Lievtenant *I.* being asked what he thought of the Directorie; anſwered, Hee thought of it as of the Common-Payer, and of that as of the Maſſe. Being likewiſe asked concerning the Aſſembly of Divines; he anſwered, They were moſt part of them enemies to Chriſt and his truth. That Lievtenant *I.* and an Enſign denyed all eccleſiaſticall Government. *Item*, Lievtenant *I.* ſaid, hee fought not for the Parliament, but for liberty of conſcience, and not for Reformation. *Item*, He affirmed, that he thought daies of publike Humiliation needleſſe, and unlawfull, and would not obſerve them. *Item*, Concerning Prayer; That we muſt not pray morning and evening, but when the Spirit puts ejaculations into us; for that were to make prayer an Idoll.

This Sermon, and theſe Conferences are ſubſcribed by the hands of godly perſons, two witneſſes, and I have them in my hand to produce, but forbeare the printing of their names, becauſe I know not what prejudice may come to them by ſome ſouldiers that may go that way.

There is one *A.* a Shoomaker not far off Tower-ſtreet, who ſpeaking of the Aſſembly, ſaid, ☞ There were but ſeven in the Aſſembly that ſtood for God, all the reſt of them were for the Divel: An honeſt godly man brought this fellow before a perſon of quality, and in Authority, for ſpeaking theſe words; and at firſt this man denyed it: whereupon, he offering to fetch two witneſſes to prove it, the man confeſſed it, and ſaid, he had ſpoken raſhly.

The Sectaries have within this two years laſt paſt, eſpecially this laſt yeere ſince the Victory at Naſeby, abuſed (in the moſt inſolent and unheard of manner, and that all kind of wayes) all ſorts and ranks of men even to the higheſt, both particular perſons, and whole Societies that have but any way appeared againſt them, or they think will not be for them, as the King, Parliament, the Kingdome of Scotland, the City of London, the Aſſembly, all the reformed Churches, the City Miniſters, particular Miniſters, and other Chriſtians, and as in their printed booke, Sermons, Speeeches, ſo by affronts offered Miniſters in Churches, Pulpits, and ſeverall other wayes, and that in the higheſt unſufferable manner that (conſidering all things together) ever was in any age ſince the coming of Chriſt: and for the proofe of this, a man might make a large book to ſet downe the pregnant undenyable inſtances and particulars in this kinde; and a man would wonder what ſhould be the myſterie of it, and no queſtion many do (though for my part, I doe not) that this laſt yeare, ſince not only the Aſſembly, but the Honourable Houſes of Parliament have voted the Presbyteriall Government, declared to the world they will ſettle it, made

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divers Ordinances for it and about it, that ever since the Presbyterial Government, all the Parts, Acts, and Friends of it have beene written, preached against and abused more then ever; yea jealousies, false reports, calumnies raised, nourished, fomented, and yet never any of the Sectaries exemplarily punished, or their Libels and desperate Pamphlets ever publikely censured (as I can learn,) or effectuall courses used to suppresse them; but let the men or the books be what they will, abuse whom they will, Parliament, &c. so that they do but abuse the Presbyterians, and the Presbyterial Government, and plead for the Independents and liberty of conscience, all is well enough; nay, not only so, but some such bookes are licensed, and some persons known to be most desperately opposite to the Presbyterians, to the Covenant, to our Brethren of Scotland, the Assembly, to the godly Orthodox Ministers, the men in great request, walking boldly in Westminster-hall, at the House of Commons door daily, familiar with some Parliament-men, preferred to places of trust, and honour, having favour in things wherein other men can find none; yea, have been able to do those things for themselves, and such as they appeare for, which otherwise were never likely, or not so quickly to have been effected. And in things done by the Sectaries against persons affected to the Presbyteriall Government (though in the way and manner of doing them) if Presbyterians should do so, it were a great breach of Priviledge of Parliament, and an arraigning their Ordinances; yet in the Sectaries 'tis nothing, nor we never heare of anie such complaint or words made of them: For instance, How manie Votes, Orders, Ordinances of Parliament have beene spoken against, writ against, acts done point-blank against the Letter of them? not humble Petitions made to represent the State of things, and to desire so and so; but downright railings and scoffes, or else taking cognizance of things whilest before the Houses, and in debate: As for example, The Assembly who sits by Ordinance of Parliament, have they not been fearfully abused, scorned by those Books of *Arraignment of Persecution*, *Martins Eccho*, &c. and now lately by a Ballad made of them, having a first and second part, wherein they are scoffed with the title of *Black-bird Divines?* The name of the Ballad against the Assembly of Divines is called, *A Prophecie of the Swineherds destruction, To the tune of the merry Souldier, or the joviall Tinker*; and two men pictured at the upper end of it, with the inscription of Sir *John Presbyter* and Sir *Simon Synod*. This Ballad calls the Assembly Swineherds, saith, These Swineherds they are sitting to build old Babells Tower: And in this Ballad the *Directory* made by the Assembly, and established by Ordinance, is scoffed at, and the Assembly is brought in, and jeered at for being against Anabaptists, Brownists, Independents: and they are in that Ballad call'd Baals Priests. The Assemblies

semblies last Petition to the Parliament, whilest it was in debate before the Houses, before they came to give their sense of it, * *Sultmarsh* (the annagram of whose name is to a tittle, *M. al's trash*) takes notice of it, prints a great part of it, prejudges and anticipates the Determinations of the Honourable House of Commons, and uses the Assembly verie coursely. There is a pamphlet called *A Letter of Advice unto the Ministers assembled at Westminster*, with several *Quares* recommended to their suddest considerations, wherein the Assembly is not only abused, but threatened, that if they give advice to the Parliament against a Toleration of Independents, they are so many in number, that the Assembly shall *be chastised as evill Counsellours, disturbers of Church and State, no lesse than great* Strafford, *or little* Canterbury. In the case of *Paul Best*, whilst it is before the House of Commons, and under debate, comes out a Pamphlet censuring their proceedings against him, as fearing what the sentence may be; in asserting the possibilitie of an Heretikes repentance so long as hee lives, and such as do any wayes cause him to die in heresie, as much as in them lyes, do effectually damne him eternally: and consequently, that *Paul Best*, (whatever his errour be at present) as well as *Paul* the Apostle, once a Blasphemer, may one day become a Convert, if he be not untimely starved to death beforehand. And to give only one particular instance more: There is a * Book lately come forth about the sixth of this moneth of May, called *Tender Conscience religiously affected*, fearfully abusing and descanting upon all the Ordinances of Parliament, in reference to the Directorie, Ordination of Ministers, and Church-government, leaving out none but the last Ordinance about Commissioners: wherein the Parliament and Assembly are unsufferably reviled and railed at; and particularly the Parliament charged with speaking blasphemy, and being guiltie of many other crimes.

And lastly, The Sectaries are so violent, and insufferably insolent, that though they abuse *persons* or *things*, or do the strangest actions either against Lawes or Ordinances, if they be but questioned by any in authoritie for these things, in stead of confessing

* *Vide* Saltmarsh, *Divine Right of Presbyterie.*

* *Pamph. entit.* Tender Con. relig. affect p. 14, 15, *Do not the Synod (having two hornes like a Lamb, but a mouth like a Dragon) teach the Parliament to speak blasphemy against those Saints that dwell in heaven? And speaking of the Preamble to one of their Ordinances, wherein the Parliament acknowledged their strong engagements, heartily and sincerely to endeavour the compleat establishment of purity and unitie in the Church of God (for these are the Parliaments words, not the Assemblies) this book cals this blasphemy, and saith the Lords and Commons, For shame leave speaking blasphemy: Remember the judgements upon the Whore for her blasphemie. Where had the Lords and Commons this large Commission to meddle in the affaires of King Jesus so far, as to determine to have a compleat establishment of puritie and unitie?*

their offences, ſubmitting, and carrying themſelves peaceably and humbly, they will abuſe and miſcall Authority to their faces, yea, ſet out printed books againſt them, reproaching and reviling them to the open world; of which I might give many inſtances, as in the caſe of one *Hawes* committed lately by ſome Juſtices of Peace, upon two witneſſes teſtifying words ſpoken by him derogatory to the ſecond and third Perſons in the Trinity; a book was printed, wherin they are reviled and clamoured againſt. So upon one *Larner's* commitment, about a dangerous book entituled *Londons laſt Warning*, there is a book put forth aſperſing the L. Mayor of London, the Committee of Examination, and the Right Honourable the Houſe of Peeres. And laſtly upon Lievtenant-Colonell *Lilburns* commitment, many Pamphlets were printed, ſpeaking bitterly againſt the Committee of Examinations, and the honourable Houſe of Comons; as *Englands Birthright*, ſeverall printed Letters, &c.

The Sectaries have lately put forth two pamphlets with a picture drawne and affixed to them, greatly abuſing all the Presbyterians: The firſt is called *Diſtated thoughts upon the Presbyterians late Petitions to the Parliament*: the other is the book called, *Tender Conſcience religiouſly affected*, propounding queſtions upon the Ordinances of Parliament. The maine of the picture is an heart pictured, over which is written, *Tender Conſcience religiouſly affected*, with ſome verſes over that: and under the heart, with daggers at it, ſtands the Pope, the Prelate, and the Presbyter in the midſt of them two, with a book in his hand, where *Directorie* is written, Antichriſtian Presbyter written by him, and the Crown under his foot, he treading upon it, and a dagger in his hand, reaching at the heart of tender conſcience, but a chaine with a weight hanging at his arm, whereby he is hindred and falls ſomwhat ſhort of pricking tender conſcience with his dagger.

Now I could write a book in giving obſervations, and making a confutation of this picture, and theſe mottoes, but I muſt ſtudie brevitie, I will onely hint a few things.

1. That I have been informed for certain, and it was ſpoken of by ſome Merchants on the Exchange, that in *Holland* the picture of an Independent is drawn, and ſet out publikely, and he is pictured thus, with God written in his mouth, the Devill written juſt upon his heart, and the world written and pictured as he holding it in his armes.

2. It may be this picture of a Presbyterian will cauſe the picture of an Independent to be drawne here in *London*, ſet out with Mottoes, as alſo what he hath under his feet, &c. and if it prove ſo, 'tis but juſt and the Independents may thank themſelves.

3. For the Picture it ſelfe of a *tender Conſcience*, which they make the Presbyterian

Presbyterian lifting up a dagger to ſtab; I am confident the Presbyterians are as truly tender-conſcienced men as any in England, yea far above the Sectaries; and for the Sectaries (take them generally) they are far from being tender-conſcienced men, as I ſhall ſhew at large in my Treatiſe againſt Toleration, under that head of anſwering that objection, *that tender Conſciences muſt be born with*; where I ſhall prove by many inſtances they are men of large conſciences, and have conſciences, like to Oſtrich ſtomachs, that can digeſt iron, that can digeſt a generall Toleration of all Religions, can beare with them that are evill, or any thing that is wicked, ſo it will promote the Catholike Cauſe; and in truth, in ſtead of being a truly conſciencious people, and going upon religious principles, they are a meere politike Faction, driving on ſtrange deſignes, and having ends of their own.

4. Whereas they place the Presbyter in the midſt of the Pope and Prelat, how might they more truly have placed an Independent and other Sectaries, the Independents ſhaking hands, and complying more with Papiſts and Prelats than Prebyterians, as I could prove by many inſtances of familiar paſſages and ſpeeches that have paſſed between ſome Sectaries and Papiſts and Prelats, and ſome ſpeeches again of Papiſts and Prelats of the Independents, ſome wherof the Reader may find in this Book, pag. 16, 126.

5. That of the Presbyterian trampling the Crown under his feet, is a moſt wicked lye, and confuted in the ſight of the Sun, by the experience of theſe times; for who ſtand more for the Crowne, the Kings Perſon and Honour, his juſt greatneſſe, and his Poſteritie after him, than the Presbyterian partie; and who are more againſt Monarchy, the Kings Perſon and Honour, than the Independent partie? A Sectarie indeed may well be pictured with the Crowne under both his feet, trampling it, and breaking it all to peeces, and together with the Crowne trampling the Church, Miniſterie, and the Kingdome of Scotland under their feet; and for proofe of Sectaries treading the Crowne under their feet, witneſſe *Londons laſt Warning*, commended, ſold, diſperſed up and down by Sectaries, witneſſe *Walwyns* an Arch-Sectaries ſpeeches, with othea paſſages of ſome of them, as giving over praying for the King above this yeare, laughing at them who pray for him, as *oneof them praying publikely in the Church, that the King might be brought in chains to the Parliament, as ſpeaking againſt his coming in or being received in but under the notion of a Delinquent, and that he deſerved to die if any man did, with ſuch like ſpeeches.

Vide *p. 22. of this preſent book, and pag. 7.*

* *Mr.* Durance *an Independent Preacher at Sandwich.*

6. That of the Presbyter endevouring to deſtroy the *tender Conſcience religiouſly affected*, only hindred by a great clog hanging upon him, is a wicked

scandall; for the tendernesse, forbearance, love, indulgence of the Presbyterians, when they were in their highest power, and the Independents weak and low, is known to all this Kingdome; and had they been such men as the Independent Painter would make them, the Sectaries had never growne to this boldnesse to make such a Picture, nor these Kingdoms so troubled with them as now they are; but the truth of it is, a Sectarie may well be painted with a dagger thus running at the heart of the Presbyterians tender consciences religiously affected, and had they not clogs upon their arms, we should find it so by lamentable experience; they have made violent attempts against Presbyterians, and they have given out many threatning words; and certainly designed and comforted themselves, that ere long they should be able to crush the Presbyterians; for proofe whereof, besides instances already given in this Book, pag. 67. I shall add two or three at present: One *Smart* a great Sectarie, upon the fifth or sixth of May last, speaking against the Presbyterian Ministers, and calling them Priests, spake these words; *That we hope to have, or shall have shortly the * Sequestrations of the Presbyterians, as well as formerly of Malignants*; unto whom one of the company replyed, that I suppose you will get a good office or place then, when the Presbyterians estates shall come to be sequestred. Another Sectarie, a Bodies-seller in London (whose name I conceale, upon the entreatie of him who related it) speaking of the Ministers of Sion Colledge, said these words; *Many have gone to Tyburn, who have lesse deserved hanging than those of Sion Colledge*; and hee further spoke these words, *that the Ministers were the cause of all our troubles & stirs.* This relation was given me under the hand of one who was an ear-witnesse, and delivered to me in the presence of two sufficient persons. A third man, who is for the Independents, and that way, came to a person of qualitie in the Citie of London, and taken notice of for a man of great estate, *and wished him, out of his respect to him, to take heed how he ingaged or shewed himselfe for the Presbyterians, and against the Independents, for there was no way for him to keep his estate, or to be secure, unlesse he were of that side*, with other words to that purpose.

* *This was spoken in the hearing of three Citizens, and given mee under the hand of one that heard it, who also told this Smart he would make it publike. The Presbyterians may do well to take notice, that the Sequestration of their estates, and hanging at Tyburn, was designed and counted good enough for them, if some Independents and Sectaries might have had their will. This is the libertie of conscience they must expect when the Sectaries grow so strong as to have power to effect it.*

Here follows a Copie of some Letters, with a Narration of some more remarkable Passages concerning the Sectaries.

A Copie

A Copie of A Letter written to me from a godly and learned Minister living at Yarmouth.

VVorthy Sir,

BY * your Letter coming to my hand, I take notice of an Information handed to you, wherein I wish there were not so much truth. For your better security, I have procured the Examinations out of the Office, and have transcribed one of them, which here I send you inclosed. At our late Sessions, this cause was heard, Our Recorder professed, that had he had power, hee had a great minde to hang the man for his Blasphemies; but in conclusion, hee was bound over to the next Sessions: Touching the person of this blasphemous wretch, one *John Boggis*, hee was an Apprentice to an Apothecary in *London*, and came downe hither with (your good friend) Captaine *Hobson*, as his Chyrurgion. Soone after his coming into these parts hee turned Preacher; and so in a little time seducing, and being seduced, hee came from Antinomianisme and Anabaptisme, to this desperate height of Atheisme. Your great Rabbi *Oats* told mee before his face, that M. *Boggis* might be his Master, notwithstanding his youth; and so highly extolled him, as if hee had beene *Adam Hamagnalah*. One passage more I shall acquaint you with. About a yeer since or somewhat more, this *Boggis* with *Oats*, (then of *Norwich*) and one *Lockier* a Ring-leader of the Anabaptists in this town came to my house, desiring some discourse with me for their pretended satisfaction. Providence so ordered it, that M. *W.* my fellow Minister, and one other, were with me at the present. Thus three to three we fell into debate (amongst other matters) about the power of the Magistrate in inflicting capital punishments, and taking away of life. Hereupon *Oats* (to whom the rest agreed) peremptorily affirmed, and stood to maintaine, That there was no such power in any Christian Magistrate over anie Member of a Church, unlesse first he was cast out of the Church, and so delivered to the Secular power; no, whatever his offence was, though *Murther or Treason*.

His Argument was, That all Church-Members were the Temple of God, *and who so destroyeth the Temple of God, him shall God destroy*. Being pressed with the Authority of that Text, *He that sheddeth mans blood, by man shall his blood be shed*, hee and the rest cryed out, what had they to do with *Moses*? They were Christs Disciples, not *Moses* Disciples. Being minded of the antiquity of this Law before *Moses* his time, they replyed, it was allone being part

* *A Minister out of Essex writing up to a Minister in London, of a horrid blasphemy, I sent to a Minister of that Towne, to enforme me of the truth of it, which accordingly he hath.*

part of the Old Teſtament. Withall *Oats* added, that that Law was fulfilled; demanding of him how, he anſwered, in and by Chriſt, *In as much* (ſaid hee) *as Chriſt ſhed his blood, my blood is ſhed already*; *for* (ſaith he) *Chriſts blood is my blood, and my blood is Chriſts blood.* At the ſame time *Boggis* being preſſed by my ſelfe in ſome particulars, ſtill his reply was, *I have the Spirit.* My ſelfe impatient of his arrogant boaſting, told him, That certainly if he had that Spirit he pretended to, hee would not ſo boaſt of it: Whereunto (clapping his hand upon his breſt) he replyed, *I thank God I have enough of the Spirit.* Hereupon I having enough of him, told him, that the doores were open for him, and ſo parted with him. The Lord direct, and aſſiſt you in all your undertakings, and make your endeavours ſucceſſefull. With my prayers, and hearty ſalutations, I reſt

Yarmouth, May 11. Your aſſured Friend, and Brother in the Lord.

A copie of the Depoſition made againſt one John Boggis, *for horrid and unheard of Blaſphemy.*

Great *Yarmouth Ian.*24. 1645.

THis Informer ſaith upon his oath, that ſome few dayes ſince, one *John Boggis* came to the houſe of this Informers Maſter about dinner time, and being requeſted to ſtay at dinner there, he ſate down at the Table, and being alſo requeſted by his ſaid Maſters wife to give thanks, hee asked *to whom hee ſhould give thanks, whether to the Butcher or to the Bull, or to the Cow,* (there being then a Shoulder of roſted Veale upon the Table.) And the ſaid Informers Maſters wife, ſaying, *That thanks ſhould bee given to God*; the ſaid *Boggis* replyed, and ſaid, *Where is your God, in Heaven, or in Earth, aloft or below, or doth hee ſit in the clouds, or where doth hee ſit with his*-----. And further this Informer ſaith, That at another time the ſaid Informers Maſters wife having ſpeech with the ſaid *Boggis* about the Church, and concerning the Bible, the ſaid *Boggis* wiſhed, *he had not knowne ſo much of the Bible*, which hee ſaid, *was but only paper.*

The vvord is ſo horrid and obſcene, that I forbeare to expreſſe it.

The former part of this Information (to And further, *&c.*) is alſo atteſted upon Oath in the ſame words by the ſaid Informers Maſters wife.

A true

A true Copy of a Letter ſent from Dover, to a worthy Member of the Reverend Aſſembly, and ſubſcribed by five hands of perſons of Worth, Miniſters and others.

Worthy Sir,

OVr true reſpects of you prefixed: We entreat your favour to acquaint us what you think will be the reſult at laſt about the Independents; if they muſt be tolerated, it is then in vaine for us to ſtrive againſt it by any humane helps, and muſt expect to live in all confuſion and diſorder, except it be in our Families, and there we ſhall hardly avoid it, for there are ſome that creep into Houſes. We deſire you to take notice, that for three yeeres laſt paſt there hath been ſome differences about that way in *Dover*; but of late they are faln into a Congregationall-Church, have made Members, and ordained a Paſtour one Mr. *Davis* of *London*, who will ſettle here with them: Hereupon they are preſently ſo high flowne, that they will have our publike meeting-place commonly called *the Church to preach a weekly Lecture*, though we have an Order from the Committee of Parliament, that there ſhall bee none without the conſent of both the Miniſters in *Dover*, and have acquainted them with it; yet ſome have threatned, if the Key be kept away, they will break open the doores; and ſince M. *Davies* journey to *London*, the Members of his Church meeting every Lords day twice, and once in the weeke, Mr. *Maſcall* (a man employed by the State to bee a perſector of the Cuſtomes) undertakes to feed the flock, expounds the Scriptures, and with much vehemencie cries out to the people expreſſing himſelfe thus againſt the preſent Miniſterie: *Your Prieſts, your damned Prieſts, your curſed Prieſts, with their fooles Coat.* Your *Levites*, who if they get an Ordinance of Parliament, will thunder it out, but they let alone the Ordinances of Chriſt, and perſwades the people of the evill that Synods and Learned men have done to the Church, and therefore preſſes them to the uſeleſſeneſſe of humane learning, and at other times in private meetings, perſwades people, that they will fall into moſt miſerable ſlaverie, if they have a Presbytery; and ſaith, *That hee ſhall ſtand and laugh at them, when they are under their burthens.* For our parts, if the State will ſuffer themſelves to bee ſo vilified in what they have by the beſt advice propoſed, and will have us trodden under foot for following Chriſt, and obeying them, and will have us take Covenants, and ſuffer as many as will to violate them, wee ſhall then thinke that wee are fallen into worſe times then ever wee yet ſaw. Wee deſire you to counſell us, and to improve your power in the Aſſembly, and with the Parliament what,

you

you may to ſtop theſe violent proceedings here, that we may enjoy our priviledges, eſpecially the peace of our Conſciences and Countrey, we reſt

Dover, April 13. 1646. Your loving Friends.

This Letter is given into the hands of a Peer of this Kingdom.

The Copie of a Letter written from a learned and godly Divine from beyond the Seas, to a ſpeciall Friend of his here in London, and tranſlated by him out of Dutch into Engliſh.

WE do earneſtly long for ſome Ordinances from *England*, for the ſuppreſſing of the high growing Sects, Hereſies, and Schiſmes, which get the upperhand: We are afflicted in our verie ſouls, that there is ſuch a depth of Diſtractions and Errors, ſuch liberty for Schiſme, Blaſphemie, and ungodly Tenents, both at *London*, and in the whole Kingdome. O bleſſed holy *Holland*, righteous *Amſterdam*, heretofore accounted the ſink of Errours and Hereſies, but now juſtified by *London*. With us are puniſhed with baniſhment, or piercing through the tong with a hot Iron, thoſe that but ſlanderouſly ſpeak of the Virgin *Mary*: Here we burne the books of the *Socinians* Errours, and they may not with knowledge be ſold in theſe parts: Here indeed every one is left to enjoy the freedome of his Conſcience in his own Family, but to keep Conventicles and meetings of divers Families together, *Amſterdam* it ſelfe will not ſuffer, except in Anabaptiſts, Lutherans, and Remonſtrants. At *London* is taught Blaſphemy againſt Chriſt, God, his Word, Worſhip, and Sacraments, by Enthuſiaſts, Antinomians, Libertines, and Seekers: There the Socinian tricks are new moulded, there all Sects and Hereticks may keep their ſeparated, publike and ſecret Conventicles. Whence is it that you are ſo ſuddenly led away unto another Goſpell? Is there no balme in *Gilead*, that the wounds of the daughter of *Sion* are not healed; are the Prayers of the Saints, and the Labours of the upright, all in vain? Gods judgements hang over that Kingdom, which feeds and foſters ſuch ſins.

A Paſſage extracted out of a Letter lately ſent from a godly Miniſter in Colcheſter, to a Miniſter in London.

This Clarkſon *is ſpoken of alſo in this book, p.* 7, 8.

THe laſt Sabbath day we had one *Clarkſon* a Seeker that preached at *Butolph* Church, the ſame man I believe that M. *Edwards* mentions in his Book: His Sermon tended to the vilifying of the Scriptures, all Ordinances, Duties, Miniſters, Church, State: Hee vilified the Scriptures and would not have the people live upon white and black, and that they of themſelves were not able to reveal God, of which I ſhall give M. *E.* a full account the next week.

An

An Extract of a Letter written from a Minister in New-England to a Member of the Assembly of Divines.

DIscipline, or Church Government is now the great businesse of the Christian World, God grant we forget not the doctrine of Repentance from dead works, and Faith in the Lord Jesus: I long much to see, or heare, what is done in *England* about this matter. I shall not fall into particulars, as I might do, could we speake mouth to mouth. I am no Independent, neither are manie others, who say, *Communi Presbyterorum consilio Ecclesia ab initio regebantur*; nor am I of a democraticall spirit: Much have I seene in my almost eleven yeares abode in this Wildernesse; and I wish such as maintain an Independen Democracie, had seene, and found as much experimentally. A house like to be well governed, where all are Masters; but no more of this. For my self, God hath been here with me, and done me much good, learning me something of himselfe, of my selfe, and of men. *N. E.* is not Heaven, and here we are men still. *Decem.* 8. 1645.

To his loving brother, M. Thomas Edwards.

SIr, that Book which discovereth our generall *Gangræna*, containeth truth, which will procure you many enemies, its the fate of Truth: *But to this end* (saith our Lord *John* 18.37.) *was I born, and for this cause came I into the world, that I should beare witnesse to the truth*; and so for this Cause are Christians *begotten againe by the Word of Truth*: Everie one that is of the truth should do so, especially such as are his Ministers. *Revelasse* will be *superasse*: Ile joyn with one of your adversaries in that alleadged Text. *But they shall proceed no further; for their folly shall be made manifest to all men, as theirs also was*, 2 *Tim.* 3 9. I wait for its accomplishment. You, yea we all must look to suffer for plaine dealing, especially now when as truth lieth in the streets and is trampled on by dirty feet; when as there are so many adversaries unto it, and such an Independent Combination against it: The great objection against you is, You are too too vehement in your opposition; which when I heard, I remembred I had read in *Luther de servo Arbitrio*, the same objected to him, by old *Erasmus*. The Answer of *Luther* unto it, mee thinkes may well bee ours, yours, and yeeld us much comfort and encouragement. *Quod autem, vehementius, egerim, agnosco culpam si culpa est, imo testimonium hoc mihi in mundo reddi in causa Dei mirificè gaudeo: Atque utinam & ipse Deus id testimonii in novissimo die confirmaret quis tum beatior* Luthero, *qui tanto sui saculi testimonio commendatur,* Cretens. frontispicio.

Luther de servo Arb. c. 207. p. 319.

quod veritatis cauſam non ſegniter nec frandulenter ſed vehementer ſatis, vel potiùs nimio egerit? Tum illud Ieremæ *fœliciter evaſerim, Maledictus qui facit opus Dei negligenter.* So *Luther*; and ſo may you in my judgment.

As for *Cretenſis* (ſo one of your adverſaries ſtileth his Book) I finde him ſtill a confident man, his Challenge of all the Presbyterians one after another, aſſembled or not aſſembled in England, Scotland, France, and Ireland, in that queſtion of the imputation of faith in a proper ſenſe, &c. ſheweth ſo much, and alſo that, that he may do it as well as you did *Antapol.* p. 117. To whom you may ſay from me, He cannot ſo well do it as you, becauſe that as yet we ſee none hath accepted your challenge, whereas the ſtrength of him is tried (in what he did againſt *M. Walker*, and his other two Treatiſes of that ſubject) and is found weakneſſe; ſo that untill he vindicate himſelfe, we have but the words *militis gloriofi*, the vent of ſpleen againſt Presbyterians and the Aſſembly, ſay, I could tell him Presbyterians and Independents aſſembled, have weighed that controverſie, and found his oppoſition therein too too light. Tell him that (though the ſervant is not greater then his Maſter, nor the authority of the Clark equall to that of the Iuſtice of Peace; and that when M. *Gataker* ſpeaketh, M. *Robrough* may hold his peace, as he ſpeaketh, pag. 26. *Cret.*) M. *Robrough* may ſay ſo much unto him in behalfe of ſome of thoſe he thus challengeth, and tell him that he do no more with challenges, trouble thoſe Maſters, being in ſerious employments. It ſufficeth a ſervant hath routed his forces, and is in readineſſe (with Gods helpe) if M. *Iohn Goodwin* can but recruit, to meet him in that controverſie in whatſoever field. Bleſſed be God, he is much more inabled and imboldened to that by his attendance; ſo farre is he from being aſhamed of that which he objecteth as a jeer: he is ſtrong at that (as in his *Recipe* to M. *Walker*, and that whole Book) the blood that runneth in that vein (as I have heard) coſt him nought, he received it by tradition, he is not as yet redeemed from it; will him as a grave and learned Divine to anſwer M. *Robrough's* Animadverſions, and after that propoſe his vaine-glorious challenge unto Presbyterians: they and Independents will ſurely anſwer him, if between him and me there be indeed found on my part *impar congreſſus*.

That charge of yours (*Gang.* p. 70. that Faith in a proper ſenſe, is imputed to juſtification, and not Chriſts righteouſneſſe) is owned (I ſee) ſtill by him. Onely he ſaith, that you falſly and forgingly repreſent the opinion, becauſe you father on it that mungrell expreſſion (as he calleth it) *to credere*, an expreſſion *ad invidiam comparata*. It may be ſaid its uſually ſo expreſſed by ſuch as handle that controverſie. Mr. *Wootton* abhorred it not. *Fidem autem cùm dicimus ipſum credere, to πιστευειν ſignificamus*, *De Reconcil.* par. 2. l. 2.

*l.*1.*c.*15.*p.*175. and againe, *p.* 176. for what hee mentioneth elſe to that further, he may do well to take notice that he is examined, as in all that he hath written,

The other Charge (*pag.*23. about quoting *Bucer* and *Calvin* againſt their judgement) in my opinion it is very juſt. Let Mr. *Walkers* Booke and mine be but conſulted, it is made evident in theirs, and others teſtimonies quoted by him: when as *Bucer* ſaith, Faith is imputed to righteouſneſſe, and ſo *Calvin*, they take it not in a proper ſenſe but figurative, or relative to the object, which *Sibrandus* againſt *Bertius*, ſheweth to bee the judgement of all Proteſtant Divines, and challengeth him to ſhew one man, or one place to the contrarie. For *Bucer*, Maſter *Wotton*, ſheweth his opinion in theſe words, *Quia hac fide apprehendimus juſtitiam perfectam Chriſti; ideo Apoſtolus dixit, credenti in eum qui juſtificat impium, fidem ejus reputari in juſtitiam: fidem, ſcil. apprehendentem juſtitiam Chriſti, id eſt, ipſam Chriſti juſtitiam:* Wott. de Reconcil. part.2.lib.1.cap.14.pag.170. and therefore ſaith of *Bucer*, *Quem ego de imputatione opinionis, authorem fuiſſe mihi perſuadeo.* He might have read it cited in mine *Animadverſ. part.*1.*pag.*150. And as for M. *Calvin*, the verie places whence he quoteth him expreſſe ſo much. Let him peruſe what is extracted from him in mine *Animadverſions, pag.*134,135,136,*&* *p.*162,163.

*Vid. mine Animadverſ. part.*1.*pag.*9.

As for that opinion of *Calvins*, That *Juſtification conſiſteth in remiſſion of ſins*, I tell him hee needed not to call in witneſſes, it is confeſt: The queſtion is about the word *onely*; neither is that word denyed to bee in *Calvin*: but the queſtion is, whether *onely* excludeth in his ſenſe imputation of Chriſts righteouſneſſe (the tenet of Proteſtants;) or that of inherent righteouſneſſe (the Doctrine of Papiſts:) I deny the former, and aſſert onely the later againſt the Papiſts; and I appeale to his witneſſes, let them give their verdict. Yet tell him, that in mine *Animadverſions*, in anſwer to this very head, he may read it determined by many witneſſes againſt him; by *Bellarmine*, his adverſarie, an accuſer of *Calvin* (as he is for this,) by his own witneſſe, *Pareus*, by D. *Downham*, D. *Davenant* and *Polanus*, though he will not ſee it: *part.*1.*pag.*76,77,78,79. Yea, when as in his book he mentioneth theſe two witneſſes (as he here doth) he may finde them anſwered out of the ſame Authours, where Mr. *Gataker's* judgement may bee alſo ſeene of that thing, Whether Juſtification conſiſts in remiſſion of ſinnes. Surely, had hee thought of theſe Anſwers given him *againſt* his opinions *for* mine, that they are to bee ſeene in the world, hee would never have made ſo loud a challenge, neither yet have ſpent time in repetition of theſe teſtimonies; for the determining of which between us, I appeal to all the world,

and am ready (when-ever he pleaſeth) to contend for this with him, or any part of the Controverſie, in writing, or *vivâ voce*.

Sir, I thought good to write ſo much to you in defence of Truth, and ſomwhat in reference to my deſpiſed ſelfe: It is now yours, do with it as your ſelfe ſhall pleaſe. The Lord make us valiant for truth; for this I know, I have abettors enough, ſuch as himſelfe doth otherwiſe highly honour. But ſervice calleth for mine hand elſwhere, which I muſt obey: and therefore with prayer to God for his bleſſing on you, and all your labours in his cauſe, he taketh leave of you for this time, who is

Your loving friend and Brother
April 23. 1646. in every cauſe of Chriſt,

HENRY ROBROUGH.

A copie of a Letter lately written to me from a godly Miniſter in the Weſt of England.

WOrthy Sir, whom (though unknown to me by ſight) I love and honour for your love to truth, and for your zeale againſt the ſpreading infectious Errours of theſe times, wherein we once hoped for better things: I wrote to Maſter *F.* of ſome diſcoveries that were made to me by ſome reclaimed from Anabaptiſme, concerning the workings of Satan to and in that way, being much affected with the relations they firſt gave me by word of mouth: I deſired them to commit their experiences to paper while the remembrance of them was freſh with them, that they might be able hereafter as well as at preſent, to tell what the Lord had done for their ſoules, in breaking ſuch a dangerous ſnare as Satan with ſo much art and ſubtilty had laid for them: This upon perſwaſion they did, and at laſt gave me in about two ſheets of paper cloſe written, wherein they diſcover not only how the ſnare was laid for them, and how they were firſt caught and intangled with a liking of the novelty of Anabaptiſme, but being caught, how they were carried on to it with the ſtrongeſt violence and impulſe of ſpirit that is imaginable: they alſo diſcover the ſad effects and influence which that way had upon their ſpirits while they lay but under a liking and good opinion of it, and how it pleaſed the Lord to reſcue and bring them off, before they were actually ingaged, and duckt into that ſeduced ſociety. Sir, all theſe things were ſo fully and largely expreſſed in the manuſcripts I had from them, that others as well as my ſelfe held them very fit to be publiſhed for the publike good; and ſuppoſing they ſhould be, I was preparing ſome conſiderations upon the paſſages to come forth with them. Since their coming of the

Anabaptists, they have found their spirits in a much better frame then before, and out of pitie to others ingaged in that way, have endeavoured to reclaime them. And now Sir, for my own part I must needs say, it is much that I have suffered from Opinionists of all sorts in these times, and meerly because I could not be false to my Covenant (nor I trust never shall) by a sinfull silence, when heresie and schisme do lift up themselves against truth and unity. I praise the Lord this happinesse I have, though the unkind dealing of these men hath somtimes occasioned much griefe of heart, and weaknesse of body to me, yet they have not prevailed in the least wise to weaken my resolutions in contending for the truth; yea the more the truth is opposed, the more earnestly I hope I shall contend for it, though it be to the utter exhausting of that small strength of body which I have: I cannot sacrifice my selfe in a better way. I know it is not necessary that I should live, but necessary it is, that truth should live and be maintained to the utmost of our power. Me thought it was somwhat harsh to me at first (till God accustomed me to the yoke) to suffer frowns, reproaches, imprecations, and all manner of hard speeches for the discharging of my conscience, and that from those whose professed principle it is that all should have the liberty of their consciences: It seems they would take liberty, but will not give it. If my conscience bids me to oppose some of their tenets and practices, and I can have no peace without so doing, how can they in reason deny me this liberty by their own principle? Surely it would be a sad day to all Orthodox Christians if they should be brought to stand to the mercy the Sectaries liberty. Some of them have partly well used their liberty against me in speaking, writing, printing against me, in the most scurrilous, rancorous, injurious manner that could be, and onely for preaching that, which if I had not, my conscience I feare would have preached against me while I had lived, for holding the truth in unrighteousnesse. Sir, I will not hold you with particulars, this place hath been a troublesome place to me, for which I know whom I have to thank. I wish it may be quieter to the next Minister that succeeds me, for God is pleased by a cleare providence to open me a way to some other place. Sir, being lately at Dorchester, the Town I heard was somewhat disturbed the week before by a wandring Secary, who had gathered a company about him, and preached in the Shire Hall (as I think they call it) chusing that of the Apostle for his Text, *But we have the mind of Christ.* Afterwards, through too much pride, and too little wit, the poor fellow was so ill advised as to challenge M. *Ben* to a publike dispute *impar congressus Achilli*, offering to make good the lawfulnesse of private mens preaching, which challenge was accepted, but how the

Opinionist

Opinioniſt was foyled by that worthy Miniſter (fitter to grapple with that Punies Inſtructors) was eaſily perceived by all underſtanding hearers. The godly people of thoſe parts have been ſo well catechized and grounded heretofore, that the Opinioniſts complain they can make no work with them. Certainly the good old Engliſh Puritan(which Mr. *Geere* doth ſo well characterize) is the Novelliſts greateſt enemy, or rather the Novelliſt his. ☞ Alas, how ſad is the deſtiny of Orthodox Chriſtians, that no times will favour them? We have not yet loſt the ſenſe of what we ſuffered heretofore by thoſe wicked Prelats, whom God hath therefore caſt out as an abominable Branch; and ſurely if all the Orthodox in the Land ſhould bring in their ſeverall complaints of what they have ſuffered ſince by turbulent Opinioniſts, it would fill the world with wonder, and the Reformed Churches abroad, who cannot but ſympathize with us, with much heavineſſe of ſpirit in our behalfe. Heretofore it was counted a crime to preach againſt profaneneſſe, as ſporting on the Lords day, and the like; and now as great a crime to preach againſt Hereſies. Only let me acquaint you with one thing I have obſerved, This veine of perſecution for the moſt parts runs along in the ſame perſons; they who moſt countenanced profaneneſſe and ſuperſtition heretofore againſt Orthodox Miniſters, are the ſame men who under a forme of godlineſſe, without the power, do now countenance Hereſie and Schiſme againſt it; but Sir, let nothing diſcourage. It it given to us, not only to beleeve, but to ſuffer; *but hee that ſhall come will come, and will not tarrie:* and in the mean while it is enough for us that Chriſt reigns.

May 11. 1646.

THere is a young man who lives in London, and not far off the Exchange, who went not long ſince to *Lams* meeting-place, to ſee and hear what they did there; and when he was come, found many of them reaſoning and conferring about ſtrange opinions: and among the reſt, there was one Sectarie who maintained and affirmed, ☞ That he was Jeſus Chriſt. At which this young man was ſo offended and troubled in his ſpirit, that hee (upon the place, and to his face) ſpake much againſt him for his blaſphemy: This fellow ſtill maintained it ſtiffely, and told this young man hee would powre out his judgements on him, and damne him for oppoſing and ſpeaking thus againſt him. This young man was ſo affected with it, that when hee came home, he told it his Father and other friends: and being asked by ſome, whether he thought the man was in his wits or no, this young man replyed, Yes ſure, for he ſpake ſenſibly, and to the things that were ſpoken of, though in this blaſphemous abominable way.

Many Sectaries have diſtrubed godly conſcientious Miniſters in the Pul-

pits,

pits, ſtanding up in the verie face of the Congregation, and ſpeaking to them, giving them the lye, charging them with falſe Doctrine, calling them Antichriſtian Miniſters, and ſuch like: Of ſome of theſe I have given inſtances in my late Book, pag.102,103,104. And to add a few more, Mr. *Andrews* of Wellingborough had the lye given him whilſt hee was preaching; and many Miniſters have been put by preaching, and kept out of their own Pulpits by force of Arms, Captains and Troopers coming up into the Miniſters Pulpits with their ſwords by their ſides, and againſt the mind of Miniſters and people: Thus *Paul Hobſin* hath done in Northampton-ſhire, Buckingham-ſhire; and thus at Ravenſden in Bedford-ſhire a Souldier went up againſt the mind of the Miniſter; and here in London, the face of the Kingdome, at Chriſt-Church there have been many affronts offered, as jeering and ſcoffing in the midſt of the Sermons, ſpeaking loud againſt things delivered, to the diſturbance of thoſe who have ſate neer: and now lately at Chriſt-Church, on Tueſday the 20. of April, juſt upon concluding my Sermon, and going to my laſt Prayer, up ſtands one Colonell *Waſhington* of Hartford-ſhire, (ſo his name and place is related to be) and ſpake openly againſt what I had preached, that I had not rightly given the ſenſe of that Parable of the Tares, and that I was a falſe Prophet, or *Beware of falſe Prophets*. Now if the Sectaries will do thus to the Presbyterians whilſt they are in their minoritie, and underlings, what will they do when they come to be in their Kingdome, to be encreaſed in number and power above the Presbyterians? But now on the other hand, let Independents and Sectaries give any one inſtance that the Presbyterians, when they have come to hear them preach, (though they have preached their erroneous opinions, and for libertie of conſcience, and againſt Presbyterians, and all this in the Presbyterians Pulpits and Churches) that ever the Presbyterians have ſtood up and made diſturbance in the publike Aſſemblies, or carried themſelves uncivilly and ſcoffingly in Sermon time towards them.

There is one *Gorton*, who was a great Sectarie in New-England, holding many deſperate opinions there; a copie of which, given by Mr. *Williams* of New-England (that writ the Book called *The bloudy Tenet*) unto a Reverend Miniſter now at London, I have ſeen and peruſed. Now this *Gorton* with others being baniſhed out of the Patent of the Bay, and when they were gone, holding and venting ſtrange and horrid opinions, whereby they highly diſhonoured God, and did hurt and miſchiefe to ſome of the people in the Patent, and under the New-England government; the Governour and Magiſtrates ſent a company by force of Arms (though they were in a place, as it is thought, out of their Plantation and Patent) to bring them to Boſton;

Boston; who accordingly, being too strong for *Gorton* & his company, brought them to Boston: and when the Governours had them in their hands the Court sate upon them what to doe with them; and there were some motions and consultations (as I and other Ministers have been informed by some that are come from New-England) about putting them to death, or what other punishments to be inflicted on them for their blasphemous opinions. But how *Gorton* escaped, whether because the place they fetched him and the rest from was not in their Patent, or what other reason, I know not; onely this I am assured of from divers hands, that *Gorton* is here in London, and hath been for the space of some months; and I am told also, that he vents his opinions, and exercises in some of the meetings of the Sectaries, as that he hath exercised lately at *Lams* Church, and is verie great at one Sister *Stags*, exercising there too somtimes.

There is one *John Durance* an Independent, (whom I mentioned a little before) who preaches a Lecture on the week day at Sandwich in Kent, and hath a Lecture at Canterbury too, and would have had a Lecture also at Dover for the farther spreading of Independency: but by the godly Ministers of Dover opposing it, and writing up to London against him, such meanes were used, as he was put by, and kept from coming thither: Now among many other of his pranks, the Reader may take notice of these; He hath at Sandwich in the Church publikely prayed to God two or three severall times, that the King might be brought up in chains to the Parliament: upon which prayer, one or two of Sandwich went to M. *Durance*, to know what his meaning was in that prayer: upon putting the question, M. *Symonds*, an Independent Minister in the same towne, and his great friend (but more politick) being with him, answered, M. *Durance* meaning was that the King might bee brought up in chaines of gold: whereupon M. *Durance* replyed, that was none of his meaning; but he meant, he might be brought in chains of Iron. In a Sermon one time this *Durance* told the people hee was sorrie he had spent so much time, or lost so much time in reading or turning over the Fathers: and yet he said he honoured the Fathers as much as anie man. This man after his preaching at Canterburie, hath the use of a great roome neare the Cathedrall, where manie resort to him; and he takes occasion to build them up in Independency. Not long since M. *Durance*, on his Lecture-day, just before the last day of publike Thanksgiving in the Countrey, preaching in one of the Churches in Sandwich, told the people he would finish the Text he was then preaching upon on the Thanksgiving day, and that in the afternoone, in a private house: whereupon, when he had done, M. *Sherwood* a godly

A godly Minister who heard it will depose it, if called, and so will many more who heard it.

godly Minister in whose Church he preached, turned himselfe to the Congregation, saying, Mr. *Durance*, you shall not need to do so, you shall have the libertie of my Pulpit, I here offer it you; and if you may have libertie of the publike Church, I hope you will not go into corners. Whereunto Master *Durance* publikely replyed, hee would not preach in the Church, but was resolved of his way; and accordingly in the afternoon, when the people went to the publike exercises to Church, Mr. *Durance* went to a private house, and two or three hundred people after him, to heare him preach in private.

I have many other remarkable stories and passages of the Sectaries, proved by witnesses, by Letters under their hands, and the notorietie of the things themselves, of their horrible uncleannesses, forsaking their husbands and wives, fearfull defraudings, and seeking by desperate wayes to cozen and deceive; as also of their strange conceits: That there is a Prophet arisen, who is shut up for a time, but at the end of this Summer is to come forth with power to preach the generall Restauration of all things; which Prophet hath given a roll forth already into some hands, in which roll many things are written, and whoever hath that roll, hath the spirit of prophecie: He hath appointed some to be Publishers and Prophets, and to go to Jerusalem to build it up, where *Abraham*, *Isaac*, and *Jacob* shall meet them from Heaven; and these persons thus sent unto Jerusalem, are assured they shall never dye, with many other of this kind. But I will reserve these to make another book of, and come to give the Reader some Corallaries drawn from the whole matter.

Certain Corallaries and Consectaries drawn from the Errours, Heresies, Blasphemies, Practices, and Stories of the Sectaries laid down in this present Book.

Corall. I.

HEnce then from all these Errours, Heresies, Blasphemies, Practices, &c. laid downe both in the first and second part of *Gangrana*, we may see how far the Sectaries of our times have proceeded, and how high they have risen: In a word, to summe up in one page what more at large is expressed in many sheets, the Sectaries are gone verie farre, both in damnable doctrines and wicked practices, in holding principles and positions destructive to Church and State, against all Government, both

Civill as well as Ecclesiastic all, and that not only for the *matter*, but in the *manner* and way of propagation and mingling of them: They have questioned and denyed all the Articles of faith, and have justified and pleaded for all kind of errours and abominations: They have denyed the Scriptures, Trinitie, the God-head of the Son, and Holy Ghost, Justification by Christ, the Gospel, Law, holy duties, Church, Ministerie, Sacraments, and all Ordinances: They hold there are no Devils, no sin, no Hell, no Heaven, no Resurrection, no Immortalitie of the Soule: And together with these, they are against all Kingly government, the King, Lords, the House of Commons, as to have any thing to do in matters of Religion, or in Civill matters any longer than the people who chose them think fit, and to be chosen yeerly, or oftner, according as they carrie themselves; yea, against all kind of Civill government and Magistraticall power whatsoever, as appeares by denying the power of imposition of taxes and assessments, in denying the power of Magistrates over Church-members in cases of murther, treason, &c. And as they have denyed all these, so on the contrarie they have maintained and pleaded for all kind of blasphemous and heretical opinions, and loose ungodly practices; yea, they have publikely in print justified there should be an open Toleration for all these: and if any man should so far degenerate, as to beleeve there is no God: nay, come to blaspheme God and the Scriptures, yet hee should not be troubled nor molested, but enjoy the libertie of his conscience: And they have not only pleaded thus, but some of them have actually blasphemed God, Christ, the Spirit, the Scriptures, Ministers, Sacraments, and all holy Ordinances; besides committing of horrible uncleannesses, forsaking of husbands and wives as Antichristian, being guiltie of thefts, defraudings, &c. being partakers also of that horrid Rebellion of Ireland, in justifying the Rebels, that they did no more than what wee would have done our selves, &c. All these with many others, as the pleading for stage-playes to be set up againe, some or other of the Sectaries have been guiltie of: and unto all these have added this moreover, to canonize and cry up for Saints, faithfull servants of God, &c. Antiscripturists, Antitrinitarians, Arrians, Perfectists, yea, Blasphemers and Atheists, for they be but for Independencie, and against Presbyterie: and particularly, how is *Paul Best*, that fearfull Blasphemer, now he is in question by the House of Commons, pleaded for by many Sectaries of our times, and bitter speeches spoken against the House of Commons for medling with him? yea, and in * print too hee is pleaded

a *Pamph. entit.* Toleration justified.

Vide *pag.* 27. *of this book, Mr.* VValvvyns *speech.*

* Vide *Pamph entit.* Letter of advice to the Assembly. *In case* Paul Best *continue in his opinion, his heresie through ignorance, whether is it not*

pleaded for, and compared in a ſort with *Paul* the Apoſtle. Certainly, neither we, nor our Fathers before us ever heard or ſaw ſuch evils of blaſphemie, hereſie, &c. in this Kingdome, as wee have done within theſe two or three laſt yeeres: The worſt of the Biſhops and their Chaplains, when they were at worſt, were Saints in compariſon of many of the Sectaries of our times, and would have abhorred (as badas they were) ſuch opinions and practices which ſome of the Sectaries magnifie, cry up, and pretend to do by vertue of new light, the Spirit, and as a matter of great perfection, as for inſtance; A mans or womans forſaking their owne husbands and wives, and taking others at their pleaſure, out of pretence of caſting off Antichriſtian yokes, the pleading for a generall Toleration of all Religions, yea Blaſphemies, & denying a Deitie, out of pretence of libertie of conſcience. But what ſpeak I of the Biſhops and their Chaplains? I am perſwaded all the ſtories and relations of the Anabaptiſts and Schwenkfeldians in *Luthers* time, of the * Popes and Papiſts blaſphemies, of many Heathens and ſcoffers of the Scriptures & Chriſtian Religion, as *Galen, Porphirius, Lucian, Julian* the Apoſtate, &c. do fall ſhort of the blaſphemies & wales of our Sectaries: Which of all theſe ever ſo blaſphemed as *Boggis*? or what ſtorie is there ſince the creation of the world that mentions a more horrid & wicked blaſphemy than that of *Boggis*, a great Sectarie, pag. 133, 134, 135? Or where is there a blaſphemy to be found beyond that ſpoken of in pag. 116. of this Book? In a word, to conclude this firſt Corollarie, The Sectaries of our times have in many reſpects (as in regard of breach of Covenant, ingratitude, falſneſſe, &c.) gone beyond the Sectaries of other ages and Kingdomes, and done worſe than their fathers, juſtifying them in all their abominations which they committed; and have vented and ſpread ſo many poyſonous and dangerous principles and poſitions, as are enough to corrupt and infect all the Chriſtian world, if the Lord in mercie do not prevent it.

poſſible that God may yet have mercie on him, as hee had on Paul *the Apoſtle, and in due time bring him to the knowledge of the truth, as hee did the Apoſtle* Paul? *Whether it can be demonſtrated before-hand, that that* Paul *Beſt (what ever his hereſie be) may poſſibly in Gods ſecret will be ordained to converſion hereafter, as well as* Paul *the Apoſtle, publickly he was a blaſphemer.*

* *Baleus de Roman. Pontificum Actis vita Leon. decim. & Jul. tert.* Quantum nobis ac noſtro cœtui profuerit ea de Chriſto fabula, facile eſt ſecuris omnibus noſtris. Tum *Julius*: Si voluit Deus uſque adeo propter unum pomum iraſci, ut ejiceret primos parentes ex Paradiſo: cur non liceat mihi, qui ſum ejus Vicarius, iraſci propter pavonem, cùm multo major res ſit pavo quàm pomum?

Corall. II.

HEnce then from all that I have laid down of the Sectaries of our times, of their errours, hereſies, blaſphemies, ſtrange practices, and their wayes of managing them, we may learne what is like to become of them and their way, and what their end will be; namely, confuſion, deſolation, and being brought to nought ſuddenly, as in a moment, and if ever God ſpake by me, I am confident he will curſe this Faction of Sectaries in England, and caſt them out as an *abominable branch*: Me thinks I ſee their day a coming and drawing neere; Heretikes and Schiſmatikes do not uſe to be long-lived; no hereſie (as *Luther* ſpeaks) uſes to overcome at the laſt. What is become of the Arrians, Donatiſts, Novatians, Pelagians, &c? though they were like a mightie floud, over-running and drowning all for a time, yet like a floud they were quickly dried up; and ſo will the Sects now: and we may expect it ſo much the ſooner, becauſe the viſible ſymptomes and fore-runners of deſtruction are upon them. And therefore I ſhall now toll the great Bell for the Sectaries, the Anabaptiſts, Antinomians, Independents, Seekers, &c. and hope ſhortly to ring it out, and to preach their Funerall Sermon, or rather keep a day of publike Thankſgiving and rejoycing, for the bringing downe of the Sectaries, and the breaking up of their Conventicles, as well as for the downfall of the Popiſh and Prelaticall partie. And that they ſhall ſhortly fall and be dried up as a floud; and though they have been in great power, and ſpreading themſelves like a green Bay-tree, yet that they ſhall paſſe away, and not be; that they ſhall be ſought for, and not found, I ſhall give theſe Symptomes.

Schiſmatici non ſunt longævi.
Nulla hæreſis unquam, &c.

1. Their horrible pride, inſolencie, and arrogancie, extolling themſelves and their partie to the Heavens, with the ſcorning, vilifying, trampling upon, and deſpiſing of all others; and that in ſuch unparallel'd wayes, as no age can ſhew the like; and that not only againſt particular perſons of all ranks, Nobles, Gentrie, Miniſters; but great bodies and Societies, as the Parliament of England, the Kingdome of Scotland, the Common Councell of the Citie of London, Aſſembly, &c. The Luciferian pride, high ſpirit, and haughtineſſe of the Sectaries of all ſorts, in all places and buſineſſes, and towards all perſons they have to do with, in their writings, ſpeeches, geſtures, actions, is ſeen and ſpoken of thorowout the Kingdome, and breaks out daily in their impatiencie of being contradicted, or having any thing ſaid againſt their way; in their endevouring to break and cruſh all that will not dance after their pipe; in their not caring to hazzard and ruine all Religion, both Kingdomes, but

but they will have their wills; and so in manie other things. Now God assures us in the Scripture that * *Pride goes before destruction, and an haughty spirit before a fall*: Prov. 16.18. that *A mans pride shall bring him low*: Prov. 29 23. that *When pride cometh, then cometh shame*: Prov. 11.2. and God threatens by his Prophets, he *will cause the arrogancy of the proud to cease, and will lay low the haughtinesse of the terrible*, Isa. 13.11. Dan. 5.20. and indeed pride hardens mens hearts, and when their hearts are lifted up, and their minds hardned in pride, then God throwes them downe.

* Vide *Cartw.* in locum, quamobrem illud statuamus, eos, qui se efferunt, dejectos iri, & decasuros, etiamsi vertice cœlum attigerint: unde nostro proverbio jactatur; *Pride will have a fall.*

2. The Sectaries in promoting of their wayes and cause are grown extream violent, desperate, and unreasonable, knowing no rules of moderation nor forbearance; they go violent ways, and like *Iehu*, drive furiously; they do those things daily which wise, staid considerate men would never have done, nor anie but mad men; and which anie man who hath his eies in his head may see, must needs destroy them: God hath hid wisdome from them, and befooled them, leaving them to do manie things against sense and reason. God hath left them, yea given them up to those courses and waies (of which I could give divers instances) which no wise men would ever have taken, and which makes them abhorred of all good and moderate men. Now the befooling of men, hiding wisdom from them, leaving them to rashnesse and violence, are presages of ruine, according to that saying, *quos Deus vult perdere hos dementat*, and according to that of the Prophet, *I will hide wisdom from them*: *Nullum violentum est perpetuum*, is seen in daily experience, and we may remember that the violence and furie of the Prelaticall partie did undoe them; and according to all humane reason, without that, it had been impossible to have cast them out, being so deeply rooted in the lawes and customes of this Kingdome; and therefore the Sectaries before they are rooted and setled, being so violent, furious, and daring far above the Bishops, what can we expect but their speedy downfall? give them but rope enough and they will hang themselves; they run so fast, and ride so fiercely that they cannot but fall and break their necks, they drive so furiously and madly, that they cannot but overthrow all.

3. The great prosperitie, strange successe, and marvailous prevailing of the Sectaries in their waies & opinions, their devices and designs for the most part taking effect and succeeding, so as they are mightily increased, many fallen unto them, and every wind, almost, favouring them; whereas on the other hand the Presbyterian partie, both our Brethren of *Scotland*, and the Godly Ministers and People in *England* have beene sorely afflicted, much

much crossed and troubled to to see things as they are; The *Scots* have beene sorely visited with Sword, Pestilence in their own Land, obstructed, reproached, evill intreated by many in this Land: the Assembly, the godly Ministers and people of the Kingdome, despised, scorned and abused severall wayes, yea, deserted, and looked upon with an evill eye, as if the troublers of *Israel*, and worse then Malignants, so that they have beene forced manie a time to cry out to God, Heare O our God, for we are reproached; Now great prosperitie, successe in a bad way, and in the use of bad meanes, as lyes, scandalous reports, under-minings, plottings, false-dealings, &c. is a great Symptome of destruction both to particular persons, and to a partie: whom God intends certainely to destroy, he fattens before, and lets them bee verie happie, thereby to prepare them for the day of slaughter: whom hee meanes to doe good unto in the latter end and deliver, he afflicts and laies them low before, laies the Foundation deep that he may build high, and for this let the Reader consult with these foure places of Scripture, *Ier.* 12. 1,2,3. *Psal.* 37.7, *and* 10.35, 36. *Psal.* 73.3, 4, 5. *and* 18, 19, 20. *Psal.* 92.7. the sum of all which places is to teach us, that the more men prosper in a bad way, and flourish more then ordinarie, having what their hearts can wish, bringing all their devices to passe, the more sure they are of being puld out as sheep for the slaughter, and prepared for the day of slaughter, and that within a little while, they shall not bee, nor their place found, but brought to desolation as in a moment, and utterly consumed; and then when they are at their height of flourishing, then is it that they shall be destroyed for ever; great prosperitie is but a lightening before death, and as a great calm which presages the more dreadfull storme and tempest.

4. The great plotting of the Sectaries, laying their counsells deep, contriving and working continually night and day by all kinde of waies and means, and all kind of instruments to effect their worke, and to carrie on their way; I do not think this manie hundred yeares there hath been a more cunning, plotting, undermining generation in the Church of God then our Sectaries, or more plots and devices of all sorts on foot, more irons in the fire within so few years, as hath been, and is among them: there's nothing they doe but they have a design in it, they conceive many plots at once to effect it, they have plot upon plot, and lay snare upon snare: *Machiavel* and the Jesuits are but punies and fresh men to them: I am confident they had so laid their plots, cut out their way, removed the rubs, prepared all things, so as that they had set their time, by which they should effect their ends, and speak out what they would have: Now God delights to bring to naught plots, to disappoint the devices of mens hearts, to blast and blow upon tricks and under-boord workings,

workings, to take the wise in their own craftinesse, and wherein men deale proudly to be above them: the ripening, growing big of plots, is commonly the fore-runner of the downfall of the plotters, and the miscarriage of their plots: for the further clearing of which the Reader shall doe well to consider what God speakes in *Iob.*5.12, 13, 14. *Psal.*37. 12, 13. *Isa.*29. 15. 16. *Isa.*30.1, 2. and indeed God is such an enemy to plots, devices, tricks, that he will crosse and disappoint his owne children in their workings, devisings, and contrivances even for good, when they are too plotting, anxious, or delight and please themselves too much in them; and this he does often, lest they should attribute the events of things to their counsell, care, &c. and that the worke may appeare to be of himselfe, and not of men, that God may be knowne to be *Deus activus & non passivus*, as *Luther* expresses it upon a like occasion, and that God doth not use to call *Martin Luther* or anie of his Saints to be his councellor, but that he doth all things according to his own counsell; hence we are commanded to be carefull for nothing, or thoughtfull, but in everie thing by prayer and supplication with thanksgiving, let our requests be made knowne to God: Now if God will go quite crosse and contrary, to the counsells, workings, of his servants for the maintaining his Church and truth, and bring about all quite another way, then he will much more carrie the counsells of the froward headlong and make them meet with darknesse in the day time, and grope in the noone day, as in the night.

5. *Sympt.* of the certaine destruction of the Sectaries is this, That Independencie and Sectarisme in *England* is a meer Faction, a partie grown to this height upon particular interests, nourished and favoured all upon politike grounds and ends: Independencie now is no religious conscientious businesse, but a politike State Faction, severing and dividing it selfe upon other private interests from the publike interests of this Church and State, and the interest of both Kingdoms, united by Covenant: In a word 'tis just such anoanother Faction as the Arminians was in the Netherlands. I believe that seven or eight years ago Independencie and the Church way had somwhat of Religion and conscience in it; manie then falling to it much upon those grounds (though even then there were other ends in it also, as I have shewne in my *Antapologie.*) But now since Antapol p.21,28.
these times of troubles and difference betwixt King and Parliament, these foure years last past, wherein men have seen some probabilitie and possibilitie, in these times of warre and unsettlement of things, to bring about and effect those things they could not hope for before, it hath been and is matter of faction, particular aimes and ends, and not of conscience and pietie, as all wise men may see, and is apparent by these particulars:

First,

First 'tis not carried on as a way of God, as a matter of Religion and Conscience, in Gods way, and with Gods means; but carried on altogether with policie, art, plots, trickes, equivocations, mentall reservations, lies, falsenesse, doing anie thing though never so unjust and unrighteous, if it will further and advantage, that way, and hinder its opposite, *viz.* Presbyterie, and the settlement of the Church; yea, declining and forsaking the profest principles that way, and going contrary thereunto, in razing the verie fundations of Independencie, and the Church way.

Secondly, There are multitudes of persons in all places, who doe not so much as know or understand anie of the principles of Independency and the Church way; yea that hate most of those principles if they were tied to live according to them, that yet are great sticklers for Independencie, and the Sectaries, yea, are the heads and patrons of it in all places, and upon all occasions, and this is observed by manie wise men, that take those who now are friends for it, and stand for it upon all occasions, among them all there is not one in ten that conscientiously and in his judgement holds that way to bee of God, or is an Independent, which cleerly showes 'tis a Faction.

Thirdly, All other errours and opinions, Sectaries of all sorts (as well as Independents) are encouraged, nourished, favoured, and the worst of them though being so abominable, 'tis not anie policie to appeare for them; yet one way or other, under one notion or other, are pleaded for, dealt gently with, either delayed and put off, or brought off by one meanes or other, and are freely suffered to grow and increase, and no way taken to suppresse or discourage them, which cleerly showes Independency is a Faction, and hath other designes then that of Conscience, in furthering the growth of all sorts of Sectaries, holding tenets against their principles as well as ours, by Licensing their Books, &c. and upon all occasions, shelters and protects all sorts of them.

Fourthly that Independencie is a Faction, and not matter of Conscience, appeares because all these following sorts and ranks of men come in unto it: 1. Needie, broken, decaied men, who know not how to live, and hope to get something, turn Independents and sticklers for it. 2. Guiltie, suspicious and obnoxious men, who have been or are in the lurch, and in feare and danger of being questioned, or have bin questioned, they turn Independents to escape questioning, or if questioned, that so they may come off the better, Independency being a Sanctuarie and the horns of the Altar where many obnoxious persons fly and are safe; and many of these guilty persons that they may merit the more prove fiercer Independents and Sectaries then manie others. 3. Some who have businesses, causes, and matters depending, strike in with the Independent Sectaries, pleading for them, that so they may finde Friends, be sooner dispatcht,

patcht, are better in their shoes, &c. 4. Ambitious, proud, covetous men, who have a mind to Offices, places of profit, about the Army, Excise, &c. turn about to the Independents, and are great zealots for them. 5. Libertines and loose persons, who have a desire to live in pleasures, and enjoy their lusts, and to be under no government, they are fierce and earnest for Independents, and against Presbytery. 6. All wanton-witted, unstable, erroneous spirits of all sorts, all Hereticks and Sectaries strike in with Independency, and plead they are Independents. 7. Such who have no minde to peace, nor to the settlement of things, either out of hope whilest things remain unsettled, Bishops and former times may come in again; or that love to fish in troubled waters, or are afraid to lose Offices and Places that may fall with the ending of these troubles, these persons strike in with Independents, and side with them. 8. Many who in our Churches are discontented at the faithfull preaching of their Ministers close to their consciences, at their Admonitions and Suspensions from the Sacrament, because loose, scandalous, or because of some difference upon their Tithes, or such like, forsake our Assemblies, and betake themselves to Independents and Sectaries, of which I could give divers instances; all which showes the Church-way and Independency to be nothing else but a Faction: Now Factions and Parties in Kingdomes and Commonwealths, though they may prevaile to a great height, and grow for a time, especially in troublous unsettled States, in the Springs and Pulses of Kingdoms and Commonwealths; yet when they come to be discovered, laid open, and come to some head and ripenesse, they use to fall and be cast out: If we consult with the Scriptures, or with the Histories and Chronicles of Kingdomes, as the French and English, &c. wee shall finde the strongest, powerfullest Factions and Parties both in Churches and States, who have had divided interests from the Publike, have come downe and miserably perished: and we may see this fully made good in the Anabaptists of Germany, the Arminian Faction in the Netherlands, and our late Prelaticall Faction, who though they were all growne so high, as they hazarded the ruine of the Countreyes and Commonwealths wherein they arose, yet they all fell and were brought downe, and so shall it be with this Sectarian Faction; can they think that either God, or these Kingdoms will suffer these men long, or that the people will be alwaies bewitched with them? no, the eyes of men will be open, and they will be discovered every day more, and we shall see them falling down like lightning.

6. *Symptome.* Their reaching after, and medling with all kind of persons and things, grasping of all at once, labouring to ingrosse all Offices, places,

power into their hands, and those of their party, slighting, abusing, & trampling on one way or other, all that stand in their way, & are their opposites, there being nothing Military, Civil, Ecclesiasticall, but they have an eye upon, and do endeavour to have a hand in, not caring in the least when it furthers their designes, to discontent all sorts and ranks of persons, King, Parliament, our Brethren of Scotland, the City of London, reformed Churches, Assembly, the godly Ministery of the Kingdome, particular worthy persons in the Armies, among the Gentry, &c. they make account to carrie all before them, to get all to be for them by one means or other, and in time to breake all that shall dare to appeare against them, or crosse their wayes. Now in all States and Kingdoms Polupragmaticalnesse in some persons, greedinesse and over-hastinesse to have all, and thereupon offending and provoking many, hath been a fore-runner of their fall: I shall onely instance in this Kingdome, and of the late times, which all remember. What it was that ruined the Bishops and their party, but their grasping and medling with all at once, Church and Commonwealth together, England and Scotland both, provoking also all sorts of persons against them, Nobility, Gentry, City, Ministers, common people? whereas (as many wise men would often say, and comforted themselves in the worst of those times) if the Bishops and that party had dealt but with a part at once, one Kingdome onely, as England, or or the Church alone, or Commonwealth alone, leteing the other Kingdome be quiet to enjoy their Lawes, and suffering men to enjoy Religion and their Ministers, though they had some pressures upon them in Commonwealth, yet in all probability in time they might have had their wills: but now the Bishops and that party oppressing both Church and Commonwealth at once, grasping to have all, they will lose all; and we see what is befallen the Bishops and that party: so our Sectaries medling with both Kingdoms at once, with Church and Common-wealth together; and having provoked all sorts of men, Nobility, Gentry, Ministers, City, People, our Brethren of Scotland: will not be able to stand long, but King, Parliament, Scotland, City, Ministery, Countrey, will be so against them, as they must fall, let who will or can hold them up.

7. *Sympt.* of the downfall of the Sectaries, is the great sinnes and wickednesse of that party, who are even now ripe for judgment, and their iniquities almost full; and I am confident, that for this many hundred years there hath not been a party that hath pretended to so much holinesse, strictnesse, power of godlinesse, tendernesse of conscience above all other men, as this party hath done, that hath been guilty of so great sinnes, horrible wickednesse,

provoking

provoking abominations as they are. The Sectaries are full of *Ephraims* gray haires (though they will not know it) and these following sinnes and euils presage their ruine, *viz.* their deep hypocrisies and pretences of Religion and Conscience meerly to serve their lusts, and to bring about their own ends, their perjuries and breach of solemne Covenant with God, making nothing at all of it, their great unthankfulnesse and ill use of Gods mercies and deliverances, their great ingratitude and unkindnesse to men, particularly to our Brethren of *Scotland*, their blood-guiltinesse in destroying the lives of many by dipping weakly and ancient persons in rivers in cold seasons, and in the destroying of so many soules by Errours and Heresies and drawing them from their faithfull Pastours, their horrible uncleannesses and lusts, their fearefulll despising and mocking of all Gods faithfull Ministers, and Ordinances, their oppressions, injustice, and unrighteous dealings with many they have had to doe with and where they have anie power, their base self-seekings, seeking their owne things, their honour, profit, advancement of their Faction under pretences of selfe-denyall, and the publike good, their holding of damnable Heresies and all kinde of abominable Errours, their horrid blasphemies against God, Christ, the Scriptures and all his Ordinances, their Machiavillian policies, Jesuiticall equivocations, falsnesse and treacherousnesse, their undermiings and laying snares for men, their countenancing standing for the unworthiest vilest of men, so they will be for their faction, their justifying and pleading for a Toleration of all religions, and consciences, even to blasphemies against God and his Word, their inventing of lies and raising scandalls upon the worthiest and innocentest men, as Ministers and others to blast them with the people, their prophanenesse and loosenesse of life in making nothing of the Lords day, daies of Fast and Thanksgiving, nor of holy duties, as praying, &c. their carnall confidence and trusting in arms of flesh, their using of wicked and unjust waies, and means to compasse their ends, not standing upon any rules, or keeping to any principles, so it may advantage them, violating bonds of friendship, going against the lawes of Nations, joyning with the worst of men against good men, labouring to sow divisions among brethren, raising evill reports, fomenting jealousies, and using all waies in their power to ingage the two Nations in a war one against the other, not caring to hazzard the ruine of all for the upholding of their faction. Many of the Sectaries have forfeited all principles of ingenuity and conscience, and will not stand upon any thing that may probably doe their worke for them: they will take counsell of *Baalzebub* the God of Ekron whether they shall recover, use the Devills meanes, as lying, breach of promises, joyning with wicked men, &c. for pretended libertie of Conscience and upholding their way.

In a word, they are like that Judge spoken of in the 18. of *Luke*, which feared not God, neither regarded men; all they regard is the effecting of their designes, and other things in order to that. And as many Sectaries are in these too faulty and guilty, so the verie best of them that I know, their Ministers, and others who are leaders, and have been anie long time of the way, and understand the state of things, they are extreamly faulty in patronizing all kind of Sectaries, and being against all the waies of suppressing them, in using all subtill politike waies and devices to hinder and delay the Reformation, in joyning with bad men against what they acknowledge good, in going against their owne principles, razing their owne foundations; besides, they are verie proud, lofty, touchy, full of equivocations, reservations, pretences, pretending one thing, and doing quite otherwise; so that I may say of them with the Prophet *Micah*, *The best of them is a brier, the most upright is sharper then a thorne-hedge*; and therefore the day of their *visitation cometh, now shall be their perplexity.* And certainly, these fearfull sinnes and strange wayes (especially in men who have pretended to more sanctitie and holinesse then other men, having also, upon those pretences of greater puritie, &c. grounded their great Separation and Division from all the reformed Churches) must needs provoke God to visit and to punish them severely; and because of his great Name which they have taken upon them and so prophaned, God will be sanctified (unlesse great and speedy repentance prevent it) in punishing them sooner and more remarkably then the Prelates and their partie: And therefore in the close of this Symptome of the downefall of the Sects, I shall, in the name of the Presbyterian party, and of all those who are for the solemne League and Covenant in both Kingdomes, make use of those words to and against the Sectaries, which both Kingdomes (upon the coming in of our Brethren of Scotland) used in their joynt Declaration to and against the Popish, Prelaticall and malignant party: **It is his own Truth and Cause, which we maintaine, with all the Reformed Churches, and which hath been witnessed and sealed by the testimonie, sufferings and blood of so many Confessours, and Martyrs, against the heresie, superstition and tyranny of Antichrist. The glorie of his own Name, the exaltation of the Kingdom of his Son, and the preservation of his Church, and of this Iland from utter ruine and devastation is our aime, and the end which we have before our eies. His Covenant have we in both Nations solemnly sworn and subscribed, which he would not have put in our hearts to do, if he had*

Vide *Independ. razing their owne foundation pag.* 3, 4, 5.

* *The Declaration of the Kingdome of England and Scotland, by the honourable Houses of the Parliament of England, and the honourable Convention of Estates of the Kingdome of Scotland, in the year 1643. page* 3, 1°.

had been minded to destroy us. The many prayers and supplications which these many yeares last past, but especially of late have been offered up with fasting and humiliation, and with strong crying and tears unto him that is able to deliver and save us, are a seed which promise unto us a plentifull harvest of comfort and happinesse: and the Apostasie, Atheisme, Idolatrie, Blasphemie, Prophanenesse, Crueltie, Excesse, and open mocking of all godlinesse and honestie have filled up the cup of our adversaries to the brim, and threaten their speedy and fearfull destruction, unlesse it be prevented by such extraordinarie repentance, as seemeth not yet to have entred into their hearts.

8. *Symot.* is this, When God hath at some times testified against them, and spit in their faces, as by laying open their nakednesse, and fully discovering their ways, by some books written, by some Sermons preached by godly Ministers, by casting some rubs in their way, in stirring up the Citie of London to appeare against them, or in disappointing some of their purposes by strange and unexpected passages of his providence from Heaven, yet upon none of these occasions have they repented of their deeds to give God glorie, or humbled themselves before his Ministers speaking to them from the mouth of the Lord, or abated of their spirits; but contrariwise, have gnawed their tongues for pain, blasphemed the more because of their pains and sores, and stirred up themselves with so much the more industrie and subtiltie, to plot and work by all kind of wayes and meanes to heale their wounds: and I could give many instances, how upon such books coming forth, and upon such acts of providence, which a man would have thought should have made them give over, they have been more resolved, active, desperate, betaking themselves to evill wayes and strange courses for the saving of themselves, as aspersing and raising scandals and false reports upon the persons whom they think have wounded them, as in the weekly Pamphleters venting some desperate passages, and putting forth strange books upon the nick of things, with many other wayes, all which wise men cannot but observe; in which courses they have been like *Balaam*, Numb. 22. going on their way resolvedly, though the Angell of the Lord have stood in their way with a sword drawn, and their feet have been crushed against the wall. Now it is a great symptome of destruction and ruine to a partie, or to particular persons, when the hand of God is lifted up against them, that they will not see; and that when God wounds them, in stead of falling down before him, they seek to cure their wounds by unlawfull means; and that when he powrs out vials upon them, and scorches them with great heat, they blaspheme, and do not repent, that when hee stops them, they will drive more furiously, and that when hee makes mens pride testifie

to

to their faces, they do not return nor seek him for all this: This is the fore-runner of destruction in the Antichristian partie, Revel. 16. 8, 9, 10, 11. And this was a fore-runner of destruction in the Prelates and that partie; that after their great and long prosperitie and successe, when God did by writing, preaching, raising up of witnesses testifie against them, and did by other acts of his providence crosse them, in raising up the Kingdome of Scotland against them, yet they would not give in, nor abate; and when a peace was concluded with Scotland upon the Kings first going into the North, and they might have enjoyed their honours, greatnesse, for all that, they wrought so upon the Kings returne, as to procure those Articles to be burnt by the hand of the common Hang-man, and the war to go on, which proved their ruine and fatall destruction. And for a conclusion of this Symptome, I will end it with those words of the Prophet *Isaiah, Lord, When thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envie towards thy people: yea, the fire of thine enemies shall devoure them. Lord, thou wilt ordaine peace for us: for thou also hast wrought all our works for us.* And though it be a sad thing, that men holding forth a profession of Religion should fall to those wayes, and grow to such an height as I have laid open; yet I am perswaded it is a good hand of God, and his speciall providence and mercie to his Church in these Kingdomes, to leave the Sectaries to fall into so many evils, to take such strange wayes thus to discover themselves, and to proceed so far, that so the Kingdomes knowing them well, they might in the issue be more effectually cured, and perfectly delivered from them: for, had these men kept themselves within the compasse of a few of their opinions, and carried things faire, and not broke out as they have done, we should have thought them good holy men, been much taken with them, and many would have been deceived by them; yea, in time they might have got such an interest, and had such an influence, as to have corrupted all; but now having thus early discovered themselves, both in matters of Church and State, in opinions and practices, this hath so opened the eyes of this Kingdome, yea of both, that it will cause them to abhor and abominate them as a wicked Faction, whose principles would bring in an universall Anarchy, both upon Church and State, overthrowing all Ministerie, setled Government, and order in the Church; being against Kingly Government, the House of Peeres, House of Commons (unlesse *ad placitum*, and so long as the common people like them;) and all power of Magistrates (in capitall matters over Church members) in the Commonwealth; and who cared not to have sacrificed the Religion, peace, happinesse of these Kingdomes, upon the ambition, furie, pride, lust, opinions of Anabaptists, Libertines, Seekers, Brownists,

Brownists, Independents: And therefore, however the Sectaries may flatter themselves in the encrease of their partie, in the power they have in some places, in the favour they find among some great men; yet let them know, notwithstanding their policies, all their arms of flesh, all their friends in the Armies, in the [a] House of Commons, and in [b] Committees which they so boast of, yet God will overthrow them; and these eight particulars are certaine symptomes of their ruine; and let who will do what they can to uphold them, yet God will bring them downe; for, *When they spring as the grasse, and all the workers of iniquitie flourish, then is it that they shall be destroyed for ever*: And therefore let us be couragious and faithfull to the cause of God, contending *earnestly for the faith which was once delivered to the Saints*; and let us be *in nothing terrified by the* Sectaries. And to all the Symptomes I have given already (being so many fore-runners of their fall) let the Reader consider this, That they have their deaths wound already, the fatall arrow sticks in their sides, and having begun to fall, they shall surely fall: and that (besides the Citie of London, and other instruments) God will honour our Brethren of Scotland, to make them a great means of their falling; and they shall fall before the Scots (whom they have so vilified and unworthily dealt with) as the Prelaticall and Popish partie did: and, me thinks, the way of Gods proceedings all along this way of Reformation, and many passages of his providence hint & point it out to us; for the Sectaries are a Faction alike opposite to our Brethren of Scotland, viz. the other extreme; and all along, from first to last, God hath made the Scots instrumentall for the good of this Kingdome, and bringing things thus far. And that God will honour the Kingdome of Scotland, and the Church-reformation according to their way, to bring down the Sectaries, let the Reader consult with M. *Brightman* (a man of a propheticall spirit) in his Exposition on the Church of Philadelphia, Rev. 3. 8, 9, 10. where he shews, that Church to whom so many promises are made, to be the reformed Churches of Geneva, France, Scotland, and those who are according to that way of Reformation in Doctrine and Church Government; and among many things observed by M. *Brightman* on that place, I shall only point at two.

1. That Philadelphia (the type of Geneva, Scotland, and the Churches of that Reformation) is most famous for truth of Doctrine: As for truth of Doctrine, where is there any place in the whole world chaster and sounder?

Here

[a] Mr. Prins Discoverie of prodigious new lights, *shewes some Sectaries boasting of their friends in the House of Commons.*

[b] *Some Sectaries have said it to some who have told it me, that there is never a Committee about London, but they have some friend or other in it, that as soone as any of them is in question, gives them notice of it, and of the Articles against them, and acquaints them with the state of things.*

Here the whole Papacie is destroyed; Anabaptists, Antitrinitarians, Arrians, and such monsters raised again from Hell, partly in Germany, partly in Transylvania, never found a sharper enemy.

2. By those who say they are Jewes, and are not, vers. 9. in the Antitype are all those who holding errours, do arrogate alone to themselves truth, faith, salvation, the promises of God, boasting nothing else but the Temple: such were the Arrians under *Constantine*, *Constantius*, *Valens*, and such are at this day the Papists, glorying in *Peters* Chaire: these will be accounted the only Catholikes, and their Church the only Church of Christ, &c.

Now if wee consider well of these two things, 1. We shall find no Church founder for Doctrine than the Church of Scotland, nor greater enemies, not only against Papacie and Prelacie, but against Anabaptists, Seekers, and all kind of Sectaries, than they are. 2. Wee shall not among all Heretikes and Sectaries that have been since the writing of this Epistle, find any that have more resembled the Jewes, in boasting themselves to be the only people of God, than the Sectaries of our times, the Anabaptists, Independents, who extoll themselves for the only Saints, calling themselves the Saints, the people of God, the Church; and their way is called by them the Church-way, Church-fellowship, Christs way, and that all who are not of their way are without, &c. so that these words do most fully agree to them, *Who say they are Jewes, and are not, but do lye*; and therefore to conclude this Corallarie, all the promises made to Philadelphia, do belong in a speciall manner to our Brethren of Scotland: as,

First, That God will make them come (viz. those who are the Antitype to those Jews, the Sectaries, Anabaptists, Independents, that whole Faction) and worship before their feet, and to know that God hath loved them; that is, they shall overcome and triumph over these Sectaries: and however they have been hitherto abused and scorned by them, neither have these unthankfull men acknowledged my love from that singular gift of zeale, pietie, which I bestowed upon thee; yet I will adorn thee with those things which are in great account in the world: thou shalt have victories over these enemies,

Quod autem ad veritatem Doctrinæ spectat, ubi castior & integrior, vel in universo terrarum orbe? Totus Papatus hic jugulatur: Anabaptistæ, Antitrinitarii, Arriani, & hujusmodi monstra, excitata rursum ab inferis, partim in Germania, partim in Transylvania, nusquam acriorem hostem invenerunt: quid etiam non tentaverit ut Germanicis Ecclesiis errores suos evelleret? *Brightman. in Apocalyp. pag. 53.* In Antitypo, Iudæi sunt quotquot erroribus implicati, sibi unis veritatem, fidem, salutem, promissiones Dei arrogant, nihil nisi Templum, Templum crepantes; quales fuerunt Arriani Episcopi sub *Constantino*, *Constantio*, & *Valente*. Vide plura, *Brightm. pag. 55.*

enemies, and thou shalt enrich thy self with their spoiles; so that no man but shall be compelled to acknowledg thee deerly beloved, whom, above all hope, they shall see so wonderfully encreased. O Church of Scotland, and all yee that are for Reformation Presbyteriall against the Sectaries, nourish your hopes by these things, neither let your hearts be troubled whatsoever the world speaks against you.

Secondly, Because they have kept the word of Gods patience, God will keep them from the houre of temptation which shall come upon all the world, to try them that dwell upon the earth: That is because they stood for my Doctrine and truth with a great deale of danger, and yet with a great deale of patience have constantly continued in their duty; I will therefore deliver them out of their dangers, I will not suffer them to sinck and perish in their trialls, but I will give them strength whereby they shall not only strongly beare their calamity, but they shall also over-come and be conquerors; not that the houre of tempration shall not at all touch these Philadelphians, (for it can hardly be in the common calamity of the whole world, that they should be wholly free) but to keep them from the houre of temptation, is to deliver them as God saved them from the hands of their enemies, that is, deliver them, 2. *Judg.* 18. *Vide* Brightm. *in loc. pag.* 56.

3. Him that over-commeth God will make a Pillar in his Temple, he shall go no more out, &c. that is, God promises to make that Church over-comming, being an *Hebraisme nominativi absoluti* and the reward is, that that Church shall be like a Pillar in the Temple of God, that is, shall remain firm and lasting in the Church, neither shall that Church feare any ruine or destruction, however the raine falls, the flouds beat, the winds blow, and all things with a joynt force break in upon them. The spirit of God alludes to the two Braſen Pillars placed by *Solomon* in the Temple of God, which set forth the stability of the sonnes of God. And so by the grace of God is this Church not tainted nor corrupted with Schisme and base defection as the Church of *Sardis* was, which having no care of a full Reformation, by the just judgement of God lost the most of the people. *Vide Brightmannum in Apocalyp. pag.* 57.

Corall. III.

Hence then from all these Errours, Heresies, Blasphemies, and Practises of the Sectaries, we may see what a great evill and sin separation is from the communion of the Reformed Churches, and how highly displeasing to God for men to make a Schisme and Rent in the Church of God in a time of Reformation, God punishing the Schisme and Separation of our times with so many Heresies, Blasphemies, wicked practises, &c. as I have laid down in this and my

former Book, wherein God witnesses from Heaven against the present separation in giving men up to great spirituall judgements and evills; and indeed God testifies more against the Sectaries of our times, then against the old Brownists and Separatists, leaving the Sectaries of these dayes to fall into greater Errours, Heresies Blasphemies, and more pernicious Practises then the former, few of them in comparison falling either to those Opinions or Practises which generally the Separatists do now, but held to their first principles more; a great reason whereof I conceive to be this, the old Separatists having greater scandals, and more just occasion of separating then the new (the old Separatists being like men stealing upon need, or some want, the new like those who steale upon wantonnesse, and for their pleasure, the one like wives and children going away and leaving harsh, bitter, hard, unkind husbands and parents, the other forsaking loving and kind husbands and Parents allowing them all things fitting, and that can reasonably be desired) their sinne was not so great then as now, and so the punishment not so great: There are two wayes to judge of the greatnesse of sinnes, and of Gods displeasure against them, either by the nature and kind of them, viewing them *formaliter* in their formality, or in the effects and fruits of them *effective*: Now this Corallary leads me to judge and speak of Schisme and Separation in the latter, and among all punishments the effects and fruits, which declare the greatnesse of any sinne, spirituall judgements and punishments are the sorest and sadest. The punishment upon the Heathen, (*Rom.* 1. 21. 24. *&c.*) *when they knew God, for not glorifying him as God, and for their idolatry, in giving them up to uncleanenesse and vile affections, to a reprobate mind to do those things which are not convenient, suffering them to be filld with all unrighteousnesse, wickednesse, covetousnesse, malitiousnesse, deceit, malignity, debate, to be proud, inventers of evill things, without naturall affection, Covenant-breakers, implacable, &c.* (2. *Thes.* 2. 11.) The judgement of God upon the Antichristian world as a fruit of their sin in not receiving the truth in love, is Gods *sending them strong delusions that they should beleeve a lye*; 2. *Tim.* 13. and the punishment of God upon Seducers is, *that they shall wax worse and worse, deceiving and being deceived, that they who are filthy shall be filthy still*; *Revel.* 22 11. Now the judgements of God upon the Heathen Idolaters, upon the Antichristian Faction, upon Seducers and filthy persons, are upon the Schismaticks and Separatists of our times: God hath given them up to feareful Opinions, to damnable Heresies, blasphemies, God hath sent strong delusions to beleeve lyes, strange conceits, and God hath left them to all kind of filthynesse, unrighteousnesse, uncleanesse, unnaturalnesse, &c. Whosoever doth but read and consider the First and Second Part of *Gangrena*, must needs say that God hates Schisme and Separation, in leaving those who are guilty of it, to do those things they do daily: I may truly

truly say God hath set markes and brands upon this way of Separation, not only burning them in their hands, but branding them in their foreheads. Schisme hath *Cains* mark and brand upon it of a Fugitive and Vagabond upon the earth: How do we see and daily experience our Sectaries have no rest, but wander and go from one Errour and way to another till they quite lose themselves? being Saint *Judes raging waves of the Sea foaming out their own shame, wandring Stars to whom is reserved the blacknesse of darknesse for ever*? The punishment of Schisme and Separation from the Church, is Separation from God, Heresie, Blasphemy, Atheism, uncleanesse, unrighteousnesse. Schisme doth most easily draw into Heresie, and we hardly ever knew or read of any * Schisme in the Church which did not make a Heresie that it might deservedly seem to forsake the Church: The ancient Fathers, as *Irenæus*, *Cyprian*, do excellently shew that those who forsake the Church do necessarily fall into most foule Errours against the truth of faith, and some of them show that Schisme is a worse and more pernicious evill in the Church of God then Heresie, and no Errour will be a compleat and formed Heresie in any faithfull man, if Schisme be not joyned, and so consequently it will not much hurt the Church of God: But Schisme of it self, even with sound Doctrine in every point, is a most grievous wickednesse, which exceeds all other wickednesse. I might out of the Fathers enlarge and show the great evill of Schisme both in it self and the effects of it, how 'tis a greater evill to rend the Church, then to worship Idols; yea, that Martyrdome it self cannot profit a Schismatick, that 'tis so great an evill that the bloud of Martyrdome cannot blot it out, so *Cypr.* and *Chrysost.* and that God hath more severely punished it then murther and other great crimes. *Corah*, *Dathan*, *and Abiram* for their Schism were punished more severely, with the earth opening and swallowing them up quick, then *Cain*, and then those who made an Idoll; so * *Optatus* and *Augustine*; but I shall leave the enlarging of these, and the adding of more to a Tractate I intend of the nature of Schisme; only by this and all the dreadfull examples laid down in the First and Second part of *Gangrena*, as *Wrighter*, *Clarkson*, *Hich*, *Webb*, *Boggis*, *Oats*, *Jenney*, Mistris *Attaway*, *Nichols*, *Deane*, &c. we may learn to see that Schism and Separation are great evills highly displeasing to God, and that we have great reason to shun and

* *Hieron.* in Epist. ad Titum cap. 3. Vix esse Schisma ullum quod non aliquam confingat hæresim ut ab Ecclesia meritò recessisse videatur. Quicunque enim labitur in Errorem aliquem, & ab unitate Ecclesiæ se divelli nunquam patitur, ille Error in eo esse potest hæresis materialiter, non formaliter; non enim in eo est pertinacia, qui Ecclesiæ illi adhæret, à qua paratus est doceri. M. *Antonius* De Dominis de Republ. Eccles. l. 7. c. 10. *August.* contra lit. Petil. lib. 1. Schisma omnia scelera superge ditur.

* *Optatus lib.* 1. Distantiam esse delictorum, aut remittio testatur, aut pœna, & quod in sacrilegos & parricidam non fecerat, in scismaticos fecit. *August. Epist.* 142. Qui fecerunt idolum usitata gladii morte perempti sunt, qui vero schisma facere voluerunt, hiatu terra principes devorati, & turba consentiens igne consumpta est. Diversitate pœnarum, diversitas agnoscitur meritorum.

flye from them, as from a Serpent, lest wee become Monsters of men, and God give us up to a reprobate sense and a spirit of Errour. In a word, to conclude this Corallarie, what the Apostle speaks to the Corinthians of Idolaters, &c. long before their time, that these things happened unto them for examples, and these things were their examples, to the intent they should not be Idolaters, &c. that I may say of our times, that all these spirituall punishments on Schismaticks in our dayes and times are our examples to the intent that wee should not separate from this Church, and set up other Churches, lest God let us fall from Independency to Anabaptism, and Antinomianism, and from Anabaptisme to be Seekers, and from Seekers to be Antiscripturists, and Sceptiks, yea, Blasphemers and Atheists.

Corall. IV.

HEnce then we see from all these Errours, Heresies, Blasphemies, proceedings of the Sectaries, That Magistrates, Ministers, and other Christians, Masters of families, Parents, &c. have been asleep, and too careless, that so many tares have been both sowed, and are grown up to such an head: If the Magistrates, Ministers, and Christians every one in their places and callings had been awake and watchfull, improving their power, authority, gifts, for purity of Doctrine and Unity, the field of this Kingdome could not have been so sowen with tares, nor the garden of this Church so overgrown with weeds, yea, briers and thorns. Christ tels us in the Parable, *Matth.* 13. 25. *While men slept, the enemy came and sowed tares among the wheat*; that is, the Divell takes occasion by the negligence and slothfulnesse of those that have the charge of others, to doe mischiefe in Gods Church. The Prophet *Isaiah* showes, *Isa.* 56. 9, 10. that *All the beasts of the field, yea, the beasts of the forrest come to devoure: viz.* Hereticks and Schismaticks (resembled to wolves, foxes, &c.) enter in, not sparing the Flock: and the reason is, *The watchmen are blinde, dumb dogs, they cannot bark, sleeping, lying down, loving to slumber*; that is, their Rulers, both Ecclesiasticall and Civill that should watch the approach of the enemy, and be as watchfull mastives to give warning of theeves approaching to the house, or wolves to the flock, are either dumb, or drunk, or fast asleep. And truely, we may thank the connivance and winking of Magistrates, the silence and forbearance of Ministers, the want of zeal in Masters and Parents, that spirit of slumber and sleepines that hath fallen upon the Kingdom, for all the tares, wilde oats, and weeds that are grown and sprung up among us: And to all the sorts of Sects in this Kingdome which I have named, as Seekers, &c. I may add this of *Sleepers* and *Dreamers*, which I am

Vide New Annotations on Matt. 13. 25.

am afraid are the moſt generall of any other, there being too many Sleepers in all places, and among all ranks, in Citie, Countrey, among the Magiſtrates, Miniſters, and private Chriſtians; and would to God this were the worſt in this Kingdome, that many both in Magiſtracy and Miniſtery were onely ſleepy and heavie, and that they were not in a dead ſleep, in a lethargie that nothing can awake them: but 'tis too apparent that God hath powred out upon many the ſpirit of deep ſleep, and hath cloſed their eyes, even Rulers and Seers hath hee covered; and all the Sermons, Books, Speeches (which one would think would awaken men) are *as the word of a book that is ſealed, which men deliver to one, ſaying, Read this; and he ſaith, I cannot, for it is ſealed:* nay, not onely ſo, but this is the condition of this Church and State, that many who are dead aſleep as in reference to prevent or ſuppreſſe the ſowing of Hereſies and Schiſms, are awake and alive, yea, watchfull at midnight, and waiting upon all opportunities to promote and further Hereſie, Schiſm, and to hinder, croſſe all means for the ſuppreſſing of them; witneſſe the many Emiſſaries ſent forth into moſt parts of this Kingdome, witneſſe the many books written, ſermons preached for them; witneſſe thoſe who ſtand up for, and uſe all means to bring off Sectaries when in queſtion, &c. witneſſe many (who profeſſe to be againſt Independency, and for Presbytery, to be with us) that upon all occaſions, even before the Parliament, and in other places, heal the hurt of this Kingdome ſlightly, and dawb with untempered morter, preaching that our errours are not ſo many, that there are them who make them to be more then they are, and call Truths of God Errours; and they ſay, that in other times, as in the Primitive Church, &c. there were greater errours, and therefore wee need not be ſo troubled. But (for my part) I look upon this luke-warm temper, remiſſeneſſe in reference to *the faith once delivered to the Saints*, which hath poſſeſſed ſo many in this Kingdome, Magiſtrates, Miniſters and people, as that which may hazzard all, and may once more provoke God to ſpue out of his mouth the luke-warm Angel that is neither cold nor hot. And to draw towards a concluſion of this, I ſhall ſpeak to thoſe in authority in the words of the Prophet *David, Pſal.* 2. 10,11,12, *Be wiſe now therefore O yee Kings, be inſtructed ye Judges of the earth: Serve the Lord with fear, and rejoice with trembling. Kiſſe the Son, leſt hee be angry, and yee periſh from the way.* The ſumme of which Scripture is an exhortation to Kings, Parliaments, and all ſorts of Governours in high place, 1. To lay aſide pride, and ſelf-conceit of their own carnall wiſdomes, and with meekneſſe to receive the yoke and Government of Chriſt laid down in his word, and by their Lawes and Ordinances to ſerve Chriſt, in eſtabliſhing the true worſhip of God, and to ſuppreſſe all falſe worſhip and doctrine. 2. Hee calls upon Kings and Judges to be wiſe; implying,

plying, First, That the * conceit of their owne wisdome (by which they are puffed up) hinders them from learning that which is their duty, and truely right. Secondly, implying, Magistrates of all sorts, both Kings and Judges, are subject to want spirituall wisdome, and to be fooles, to goe by crooked rules of carnall policie, as *Jeroboam*, fearing to lose parties, to part with any State-interest, &c. rather then to keep close to the word of God, to doe their duties, and to trust him. 3. The Psalmist teaches Kings and Judges wherein true wisdome and understanding consists, *viz.* in serving the Lord with fear, and kissing the Son; not onely in their own persons serving God, and subjecting to him with the kisse of honour and reverence as ordinary private men, but *quatenus tales*, as Kings and Magistrates, to submit their Scepters to Christ, to serve him, and to convert the power they have received from God, to the propagation and defence of his Kingdome. Then indeed (as learned * *Gerhard* speaks) Kings and States *serve Christ, and kisse him, if themselves doe not only receive the doctrine of Christ, and imbrace it by faith; but also with the power given them of God, see to this, that purity of doctrine shall be preserved in the Church, Idolatrie and false worships shall be aboliſhed, wolves shall be driven from the fold of Christ, the Ministers of the Church shall be competently provided for, &c.* And * *Austin* (speaking upon these verses of the Psalmist in one of his Epistles) saith, *To whom is it spoken* [Serve the Lord with fear, &c.]? *Is it not to Kings? But how do Kings serve the Lord with fear, unlesse it be by a religious severity forbidding those things which are against the commands of the Lord? For every one of them serves him after one manner as hee is a man, after another manner as hee is a King: for as hee is a man, hee serves him in living faithfully; but as hee is a King, hee serves him in making Lawes commanding just things and prohibiting the contrary: like as* Ezechias *served him in destroying idols, groves, and high-places; like as* Josias *served him, &c.* 4. God by the Prophet here threatens Kings and Judges, that if they doe not serve him with fear, and kisse the Sonne, hee will be angry with them, and they shall perish from the way: that is, the sudden fury of God shall surprize and intercept them whilest they are in the midst of their

* Calv. in Psal. 2. 10 *Adde quid insanis sapientiæ fastus quo turgent eos quid rectum sit discere non patitur. Quum eos jubet intelligentiâ esse præditos, obliquè falsam prudentiæ confidentiam in illis perstringit. Ergo quantumvis sibi placeant mundi Principes in suo acumine, sciamus eos plusquè desipere, donec fiant similes Christi discipuli.*

* Gerh. de Magistratu politico, sect. 5. *Tunc verò Christo serviunt, osculanturque, si non ipsi solum doctrinam Christi recipiunt, ac fide amplectuntur, sed etiam potestate divinitus sibi data hoc efficiunt, ut purior doctrina in Ecclesia conservetur, idolatriæ & falsi cultus aboleantur, lupi ab ovili Dominico arceantur, Ministri Ecclesiæ commodè alantur, &c.*

* Aug. Epist. 166. *Et quibus dictum est, Servite Domino in timore, &c.? Nonne Regibus? Et quomam modo serviunt Domino Reges in timore, nisi ea quæ contra Domini jussa fiunt, religiosâ severitate prohibendo? Aliter enim eorum quisque servit quia homo, aliter quia Rex est: nam quia homo, servit vivendo fideliter; quia verò Rex est, servit Leges præcipiendo, & contraria prohibendo convertenti rigore sanciendo.*

their way; so * *Calvin.* To perish or be lost in the way imports sudden destruction whilest they are in doing their actions; so *Ainsworth* upon the place.

* Calvin in Psal. 2. 12. *Perire de via quidem exponunt propter viam perversam, vel seleratam vivendi rationem. Alii resolvunt, ne via vestra pereat. Mihi magis arridet diversus sensus, quod* David fore denuntiet, ut eos intercipiat subitus Dei furor, dum se putabant adhuc esse in medio stadio: *Scimus enim ut Dei contemptores sibi in secunda fortuna blandiri soleant, & quasi in lato campo se sistent. Non abs re igitur minatur Propheta, quum dixerit, Pax & securitas, se procul distare à fine suo putantes, repentino interitu abreptum iri.*

And for a conclusion of this Corallary, O that any particular Members of Parliament who are for pretended liberty of conscience, a Toleration of Sects, favourers of Sectaries, and out of those principles hinder all they can the setling of Religion and Government by civill sanction, would often and sadly meditate upon this Scripture, and be wise now (whilest there's time) thus to serve the Lord, lest suddenly, when they least think of it, they perish from the way, and God make them examples, for adhering so pertinaciously to the Sectaries and that party. They may read in Ecclesiasticall Stories what hath befallen Princes for not serving the Lord in fear, and kissing his Son; and they see before their eyes the many evils that have befallen the King, and the great straights to which hee hath been reduced for favouring too much the Popish and Prelaticall party against the minde and humble desires of both his Kingdomes: and can particular persons think (who are not Kings, but under that title of Judges) that they can prosper long in standing for a Sectarian faction against the minde of both Kingdomes, and that the Kingdomes will not see and desire to understand how it comes about? and by whose means 'tis, that wee having taken a Covenant for uniformity in Doctrine, Government, &c. and for extirpating of Heresie, Schism, and the Parliament having declared and made Ordinances for Presbyteriall Government, and declared in some Declarations and Remonstrances against Anabaptists, Brownists, preaching of men not ordained, and against leaving particular persons and Congregations to their own liberty; that yet all things should be done quite contrary with an high hand? For may not now whoever will both preach and gather separated Churches, print and act against Presbyteriall Government, and for all sorts of Sectaries? Yea, such persons are countenanced, preferr'd in all places, and to all kinds of Offices and imployments (which makes many turn Independents) and the most zealous cordiall men against Sectaries are displaced, or discountenanced, or obstructed, &c. These things doe seem strange and against all reason, that the Parliament, professing and declaring one thing, yet the quite contrary in all things of this nature should be done daily in Citie and Countrey. In the worst times, when the King was most mis-led by the Councels of Prelats and evill men about him, there were not actions more contrary in many Ministers of State and other persons to Proclamations and

Declara-

Declarations, then are now to Ordinances, Declarations and Votes of Parliament; and yet we hear of few censured or made examples. Now the people every-where say, These things could not be, persons durst not be thus bold to doe these things, but that they know they have some great ones to back them and stand by them; and the people enquire after, and speak who they be, and questionlesse will represent these things as unsufferable, and as most dishonourable to the Parliament, and they will humbly desire these things may be remedied by the power and wisdome of the Parliament: and therefore O that all such would be wise in time, be wise *now*, desert the Sectaries, further the work so much the more as before they have hindred it, for there is an emphasis and weight in that Adverb * *now*, signifying they should do it speedily, because the same opportunity will not be alwayes given, and the Psalmist hints they may yet do it profitably if they make haste; but if any doe persist and goe on, working day and night, rolling every stone to uphold that party, he that strikes thorow Kings in the day of his wrath, will not spare them, and they shall finde by sad experience, *When his Wrath is kindled but a little, blessed are all they that put their trust in him.*

* Calv. in Psal 2 10. *Per Adverbium nunc, significat maturè illis esse resipiscendum, quia non semper eadem dabitur opportunitas.*

Corall. V.

HEnce then, from all the Errours, Heresies, Blasphemies, and wicked Practices that are to be found among the Sectaries in their Assemblies and Conclaves, let all such who have been deceived and drawn to them under pretences of greater purity, holinesse, &c. and have any fear and awe of God and his Word, be exhorted to leave and forsake them, and to return to the publick Assemblies, and communion of this and other Reformed Churches; and I shall bespeak them in those words, *Cant. 6. 13. Return, return, O Shulamite, return, return, that wee may look upon thee*; in the exhortation of the Apostle *Peter, Save your selves from this untoward generation*; and in that call from Heaven, *Come out of her my people, that yee be not partakers of her sinnes, and that yee receive not of her plagues*: I know there are many in the way who are not of the way, that know not the depths of Satan, who are meerly deceived out of their high opinion of some of the men, and of the way, as a most holy people, and as a way wherein they should enjoy an heaven upon earth, a great deale of love, holinesse, sweetnesse, comfort, &c. Now I have good hopes that all such, upon the discovering to them the dangerous Errours, Heresies, pernicious practices that attend that way, will be recovered, and blesse God for delivering them from such a dangerous snare; and I am perswaded that all those who are fallen from us upon mistakes, that are not Dogmatists, nor engaged to the Sectarian

Sectarian partie upon points of credit, profit, intereſt of relations, &c. and ſhall in the feare of God, and in humilitie read my firſt and ſecond Part of *Gangræna*, by the bleſſing and grace of God they will be a means to convert and bring them back to us; and I the rather inſiſt upon this exhortation, becauſe I find both in Hiſtories, and in the experience of our owne times, that many Sectaries have been regained: *Iohannes Denkius* an Anabaptiſt and a great Schollar, was converted by *Oecolampadius*, * *Obbo Philippus* a famous Anabaptiſt, yet recanted, and by an ingenuous and free confeſſion laid open the impoſtures of his companions, and *Theodor. Philippus* out of the perſwaſion of *Obbo* afterwards repented. Many Anabaptiſts were reclaimed by learned *Muſculus*, and among the reſt, one who was a Schollar, afterwards being made a Miniſter of the Church, ſpent a great deale of pains in converting the Anabaptiſts. And now in theſe times in mine owne and other Miniſters experience, ſome who have been of that way told us, they thought the Anabaptiſts a moſt holy people, which made them to joyne with them, but now ſeeing their errours and their looſe [b] practices, what a wicked people they are, that hath cauſed them to leave them. And among the Independents I know ſome * who have forſaken the Church-way, and are returned to our publike Aſſemblies. A Miniſter of that way, and a Paſtour of an Independent Church for ſome years, upon re-examination of his former grounds, and holding them up to the light by the word of God, and the writings of ſome Presbyterians giving grounds out of the word of God, ſaw the Independent way to be a garment full of holes, and from the factions diviſions hee ſaw in that way, and the ſtrange opinions and errours that the members of his Church run into, hee is turned Presbyterian, a Miniſter of one of our Congregations in England, and hath publikely in his Pariſh Church given God glorie, recanted, profeſſed his being humbled for being in the Independent way, and is a great Zealot for Presbyterie, and againſt Independencie. Another of that way, a good Schollar, Fellow of a Colledge, member of an Independent Church in London, upon reading ſome books againſt Independencie, and other things he found in that way, left his Church, and is a profeſt Presbyterian: I could tell alſo of a School-maſter, member of a Church in New-England, who is of our Churches now ſince his coming over;

[a] Sculr. Annal. Dec. 1. Melch. Adam. vit. Muſculi, pag. 377. Muſculi loci commun. de Hæreſi, pag. 611. Iohannes Gaſter. Anabaptiſtarū Doctor quem in colloquio Ambroſius Glaureus Eſlingæ in viam reduxit. Sculret. Annal. Dec. 2.

[b] Vide *Letter pag. 70, 71. of the ſecond part of* Gangræna.

* *Theſe perſons have been with me, and what I write, I had from their own mouths and relations, as many others alſo have had.*

over; but I muſt haſten, and unto all theſe examples for to cauſe you to return, conſider theſe following particulars.

1. Stay no longer in the way of Schiſme and Separation wherein thou art, but upon all theſe diſcoveries of the Errours, Hereſies, Blaſphemies, &c. of the Sectaries leave them leſt God be provoked to leave thee to go a great way further, then yet thou art, from Independency and Anabaptiſme, to a Seeker, to Arrianiſme, Antiſcripturiſme, yea, Blaſphemy, and Atheiſme.

2. The Independent Church-way, is a way of errour, confuſion, diviſion, a way that God never ſhined upon nor bleſſed ſpiritually with the bleſſing of edification, oneneſſe of heart, and peace in their Churches, but hath been a bitter root of diviſion, contentions, errours in all places of the world where ever ſuch Churches have been ſet up, as in New-England, Holland, Iland of Providence, the Summer Ilands, Old England.

3. Come out from theſe Sectaries, this Babell, leſt being partakers of their ſins, you be partakers of their plagues alſo; for theſe Sects (as I have ſhewed you in the ſecond Corallary) muſt be deſtroyed and caſt out: and not onely out of this Church, but out of all the Chriſtian world, and that either as the leſſer Antichriſts, the fore-runners of the great Antichriſt, or together with him as a part of Antichriſt, the tail of the Beaſt; and then all the friends and lovers of Sectaries, the merchants who were made rich, and traded in the commodities of the Sectaries, ſhall caſt duſt upon their heads, and weep and waile when they ſee all that is come upon them. And for a concluſion of this Corallary, I ſhall wind it up with that ſad and patheticall exhortation of *M. Brightman* to the Separatiſts of his time, applying it to our Sectaries now: 'There is in the Church of England a twofold great good, the preaching of the Word, and the adminiſtration of the Sacraments, in either of 'which Chriſt imparts himſelfe celebrating a mutuall feaſt with them; hee 'is firſt received of us by the hearing of the Word, then he doth againe receive us in the Supper of his body. O we moſt baſe and unworthy as often 'as we fly away from hearing the Word! for we refuſe Chriſt our Ghueſt. 'O we wicked deſpiſers as often as in the Sacrament with our brethren wee 'with-draw our ſelves! for we deſpiſe Chriſt calling us to the Supper. But 'theſe things are added for the ſingular comfort of the godly. *For who would not feare, and with all ſpeed thinke of flying from this Church, when they ſhould heare the condition of theſe Miniſters to be ſo hatefull to Chriſt, as that in a ſhorte time, unleſſe they repent, he would ſpue them out of his mouth, unleſſe that in the words of Chriſt himſelfe they had been aſſured of communion and fellowſhip with Chriſt in that Church? Praiſe therefore to thee, O moſt meeke Lamb, who finding the doores ſhut againſt thee, doſt not, being ſtird up with fury,*

preſently

presently withdraw thy selfe, and deprive us (according to our deserts) of salvation; but still leavest a plentifull store of thy selfe to all them who open to thy knocking by thy word, and do not contemn thy most gracious invitation by the Sacraments. Therefore it is a wicked and blasphemous error of them who do so forsake our Church, as if Christ were wholly gone from hence, neither could there be any hope of salvation to them who staid in it. Let them think that Christ is here supping with his. Is it a shame for them to sit downe there where they see Christ is not ashamed? Are they holyer and purer than hee? But wherefore do they not convince themselves by their owne experience? They cannot deny but they first beleeved in Christ, before they made this separation from us: was not this from preaching in our Church? But can any man preach unlesse he be sent Rom. 10. 13? *Why do they therefore so perversly refuse the Word for some blemish of the externall calling, whose divine vertue they feele in their hearts? Although that fruit doth no more free our depravations from all fault, than a true issue of ones body doth adulterie: neither therefore must we rest contented in these corruptions, or they separate from us for some blemishes. Wherefore return yee to the unitie of the Church, which hath begotten and nourished you: If you flye this Christ, who sups with his Elect in our Assemblies, and likewise entertains them as they him, truly you shall find him no where else.* And then speaking of those who forsake our Church, he wishes *soundnesse of mind to them that they may return to the truth, whereby they may avoyd that punishment which abides deserters and revolters.* Now if when the luke-warme Angell was in our Church, and so many corruptions of ceremonies, &c. that attended him, it was so unlawfull and dangerous to forsake this Church, and it was the dutie of those that deserted us, to return, lest the punishment of revolters should abide them: what then is the sin of those who now forsake our Assemblies, set up separated Churches, when the luke-warme Angell is cast out, and all his Attendants, and a godly zealous Ministerie is brought in, and the Ordinances administred free from ceremonies and the inventions of men, and

Igitur sceleſtus & blaſphemus eſt eorum Error, qui ſic ab hac Eccleſia deficiunt, quaſi hinc Chriſtus exularet prorſus nec ulla ſpes ſalutis manentibus eſſe poſſet. Cogitent hic Chriſtum convivantem cum ſuis. An pudebit eos illic diſcumbere, ubi vident Chriſtum non pudere? An illo ſanctiores & mundiores erunt? Sed qaare ſe non convincunt ſuo ipſorum uſu? non poſſunt inficiari quin prius in Chriſtum crediderint, quam fecerunt à nobis divortium; unde hæc fides? Annon ex prædicatione in noſtra Eccleſia? Nunquid autem prædicare quis poteſt niſi mittatur, Rom. 10, 13, &c. Quamobrem redire ad unitatem Eccleſiæ, quæ vos genuit & aluit. Si fugiatis hunc Chriſtum, qui cum electis in noſtris cœtibus cœnat, ac eos viciſſim excipit, profecto nuſquam invenietis. Sanitatis mentem precor illis ut ad veritatem redeant, quo fugiant ſupplicium quod deſertores manet.

Discipline of Censures and Excommunication a setting up? O let all such be exhorted to returne to the unity of the Church, that they may escape judgements both temporall, spirituall and eternall, and not be judged of the Lord as revolters.

CORAL. VI.

HEnce then from all I have laid downe in the first and second Part of *Gangrana* of the Practices, Proceedings, and ways of the Sectaries, we may see and observe the great difference between the carriage of the Independents, and our Brethren of Scotland: our Brethren of Scotland have been constant and true all along to their first Principles, to the ends they alwayes held out, to the grounds which they declared they went upon, to the Covenant they have taken, and that in every branch and part as well as some, in standing for the Kings honour and just greatnesse, &c. as well as standing for their own Liberties; in standing for uniformity in Doctrine, Worship, Discipline and Government in the three Kingdomes, as for preservation of their own, &c. and neither all their sufferings, hardships, difficulties on the one hand, nor all the offers, temptations, flatteries on the other hand, have made them decline from their way, either in their owne Countrey, or since they have been in Covenant with us. I challenge any man in all this nine or ten yeares of their troubles, to charge them justly with falsnesse or breach of Covenant in pretending one thing, and intending another, in forsaking former Principles, and falling upon new, according to any advantages offered them; but now the Independents and Sectaries have been inconstant, uncertain, and unstable in all their wayes, crying up and extolling our Brethren of Scotland to the heavens, and afterwards as much casting them downe, pretending a regard to some branches of the Covenant, as extirpating Popery and Prelacy, but not minding others, as maintaining the Kings Honour, his just power and greatnesse, the extirpating of heresie, schism, the endeavouring the neareſt conjunction and uniformity between the three Kingdoms in Government, Discipline, &c. not certain to any principles or ends they have propounded, except those of Anarchie, and pretended new light; not well knowing what they would have, but changing their minds, and framing their wayes according as they have seen their opportunities and advantages. And because I observe it hath been one great part of the designe of the Sectaries, yea and as the maine *medium* to effect their ends by, the aspersing and reproaching of the Scots (the Sectaries looking upon them *as that which letteth, and will let until it be taken out of the way*) which hath been therefore with all industry, artifice and vigour prosecuted ever since the battell at Marston Moore,

Moore, and more especially since the moulding or new modell of the Army: I shall therefore (to undeceive the people) as in the sight of God, out of pure conscience, speak a few things of our Brethren of Scotland, and show particularly some differences between them and the Sectaries.

1. The Scots still upon all occasions have improved and made use of all victories, successes, and advantages put into their hands (as the coming in of the King now to them) for the good of both Kingdomes, and for effecting the ends declared in the Covenant, not for anie particular ends, as to get possession of Newarke, or to be revenged for affronts offered them, or injuries done them by the Independent party, or to increase divisions, jealousies, discontents between the Nations: But now the Sectaries have made use of all advantages, and of all successes they have had, and of all events that are fallen out for the increase of their own partie, and effecting their particular ends divided from the interests of both Kingdomes, and the ends expressed in the Covenant; yea to increase and further jealousies, discontents, differences between the two Kingdomes, by blowing up and aggravating upon all occasions all things against the Scots, by railing against and speaking evill of the Scots in all companies and places, by aspersing them in manie printed bookes, (carefully spread and dispersed abroad by the Sectaries) and by many false reports and other dangerous insinuations against the Scots vented in weekely newes bookes (the Pensioners of the Independent party) and particularly since the Kings coming to the Scottish army, many things have beene related and spoken of by the weekly Pamphleters, which reflect upon our Brethren of Scotland, and some upon the Kings Majestie (which must needs seeme strange and be verie offensive to all good and wise men) and so much the more, the King being come in, and in the Parliaments Quarters. I cannot stand to name the particulars, nor to animadvert upon them now, but referre the Reader among others, to peruse *Mercurius Britanicus, numb.* 130. *The Scotch Dove, num.* 134. *Moderate Intelligencer, num.* 62, 63. neither shall I much need to doe it, for I doubt not but they will recant shortly, and being mercenarie fellowes, wee shall see them within a few weekes ring the changes.

2. Our Brethren of Scotland have borne with much patience and long-suffering, quietnesse of spirit and humilitie, infinite reproaches, evill speakings against in City, Countrey, by all sorts of Sectaries, passed by also manie affronts, neglects, abuses offered them; and when manie things in this Kingdome have gone crosse to their desires, hopes, and the Reformation they expected, and divers things have succeeded to the content and desire of the Sectaries, yet they have put up all, waiting upon God for a change, said little; neither

neither the Commissioners for Scotland, nor anie particular person of their Nation having put forth intemperate books against those whom they conceived the Authours and chief Engines in these matters, but have borne to admiration (considering they left their peace, and incurred the displeasure of their native King to come in to our help, and lay under such great sufferings in their owne Countrey) all the evill surmisings, scandalls, reports, jealousies raised of them, disgraces and scorns, without anie breaking forth. But now the Sectaries, upon everie little occasion of being crossed in their way, as by Ordinances coming forth against anie of their principles and practices, (though God knowes they have been little put in execution) by calling in question any of their partie, though most deservedly and justly, by petitions put up against the Sectaries, how proud, how impatient have they beene? what strange words have they given out? what meetings have they had? and what railing Pamphlets have been written one upon another, against Parliament, Assembly, Citie.

3. The Scots upon all occasions and opportunities have beene forward for peace, moving for peace and the settlement of the Church, desirous of Propositions to be sent to his Majestie: But now manie Sectaries could not endure to heare of peace, nor of the Kings coming in, nor of the settlement of the Church, they have looked so much to their particular ends of profit, increase of their party while things were unsetled, that they have alwaies expressed themselves to the contrary, fearing their way could not thrive not stand, if once things should come to be setled, and the Government and the peace concluded of. Manie more differences might be showne between them; but I must draw to an end, and the understanding Reader may by these easily hint at more, and it concernes the whole Kingdom now at this time wisely to consider and lay things together concerning the different carriage of our Brethren of Scotland and the Sectaries, that so a good understanding may be between the two Nations for the putting a speedy end to our troubles and distractions in Church and State, and that we may not by mis-understanding of things, nourishing jealousies, beleeving false reports, serve the designes of some particular men, to put us into a new warre, and occasion new differences now that (blessed be God) our worke is even done, and the ship richly laden come into the haven. And to stop the mouths of Sectaries and Malignants for ever, and to possesse us of the reality, honesty, faithfulnesse of our Brethren of Scotland, consider but what we have found them all along experimentally from first to last, and let any man instance (if he can) in any one action, from the beginning of our troubles, wherein the State of Scotland hath broken with us, or beene unfaithfull: Their going out of this Kingdome to their own Countrey when they

they had been in England about the ſpace of a yeare with their good carriage in the Land, and upon going home, is knowne unto all and confeſſed; and it was a reall confutation of many evill ſurmiſes againſt them in thoſe times. When they were deſired to come into this Kingdome, then they were a moſt worthy Nation, a Nation that God loved and honoured, and that in the judgment of *Mr. Burroughs* an Independent, who in a Speech at Guild-Hall in the face of the Citie and Kingdome, proclaimed them ſo; and as they ſhewed themſelves a faithfull people, in returning back to their Countrey, and are confeſſed a worthy people at the time of their coming in, ſo in their coming in in the depth of winter, wading up to the neck in waters, and leaping over the mountains of ice and ſnow, and ſo in all the time they have been in this Kingdome (having wraſtled with many difficulties, a cruell prevailing enemy at home, and many ſad diſcouragements in this Kingdome) yet they have been faithfull to the Cauſe of God and both Kingdomes, reſolving when they were at loweſt, in all reſpects, both in regard of the common Enemy and falſe Brethren, to ſtand to the Covenant in all the parts of it, and to ſee it kept though they all periſhed; and now lately, ſince God ſo ſtrangely and unexpectedly moved the heart of the King to caſt himſelfe upon them, by their good and faithfull carriages in the buſineſſe, they have confuted and given the lye to all the evill ſurmizings, jealouſies fomented, reports raiſed, falſe ſuggeſtions given out againſt them, as that they meant to poſſeſſe themſelves of Newark, the Kings perſon being as the ſhadow, and

Newark.

* *Let us now reach forth our hearts and hands unto our Brethren of Scotland, let us come up fully unto this our ingagement, and rejoyce in it, for certainly that Nation is a Nation that God doth love, a Nation that God doth honour, and by thoſe many expreſſions of his love, ſheweth that he doth intend to make them ſpeciall inſtruments of the great things he hath to doe in this later age of the world. It is a Nation that is united the moſt firmly of any people under heaven: we may truly call it a Philadelphia; And Brightman (that famous light in former times, 30, or 40. yeares ſince) did parallel the Church of Philadelphia with the Church of Scotland. Philadelphia ſignifies brotherly love: When was there ever a Nation, ſuch a Church that joyned together in ſuch firme Covenants as they have done? had we had the like union among us, O how great things had we done before this time! A Nation it is that hathbinged itſelf to God in a higher way in a more extraordinarie way, then any Nation thus day upon the face of the earth hath done; in the moſt ſolemne way covenanting with the eternall God, powring forth their prayers and their teares for joy together with their covenanting: A Nation that hath reformed their lives for ſo ſmall time, more then ever any people that we know of in the world have done: And a people that have riſen up againſt Antichriſt more in another way then ever people have done, and that is the great worke of God in theſe times. And therefore God certainly hath a love unto them, becauſe they breake the ice, and begin the worke, and ariſe in ſuch a way as they do, for the pulling downe of the man of ſin. Mr. Burroughs Speech delivered at Guild-hall, pag. 28, 29. Vide plura.*

Newark as the substance, as that the Kings partie should repaire to him, yea, that the Newark Army was joyned to the Scots, as that they would protect Delinquents and Malignants against the Parliament, that they would keep the King, and require a ransome for him, and make use of him for their own designes, and such like; whereas we see they would not meddle with Newark, but professed, if it were given into their hands one houre, the next hour they would surrender it to the English for the Parliament; they have not suffered any who have been in Arms, or ill affected against the Parliament, to come to his Majestie, have taken order to discourage all Malignants, have commanded obedience to all Ordinances of Parliament, even at Newcastle where the Kings person is, and have made use of the Kings coming to them, to perswade wth him for a speedy setling of Religion and Peace in both Kingdoms. God in his wonderfull providence gave the King to them for this end among others to shame their adversaries, and to stop the mouths of all gain-sayers, that he might bring forth their righteousnesse as the light, and their judgement as the noon-day, and might honour them before all the world: So that I may say of them in the words of Mr. *Burroughs*, pag. 29. of his speech at Guild-Hall, upon the coming in of our Brethren of Scotland. *A Nation that God hath honoured, by giving as glorious successe unto, as ever he did unto any; whose low and mean beginnings he hath raised to as great a height, as ever low beginnings in any Countrey were.* 'How hath God dissipated and blasted the counsels of their Adversaries? 'How hath he discovered all their treacheries? although they be in themselves (comparatively at least) a poore people and of little strength (as the 'Church of Philadelphia was) yet they have kept the word of Gods patience, and God hath kept them in the houre of temptation; God therfore 'is with them. Well, I say it is happie for England, that we are joyned with them in Covenant, for we needed them as much now as ever before, and we are as much beholding to them in regard of our divisions, many of us not knowing what we would have; and in regard of the many Sectaries among us, and the height they have risen unto, as ever we were before, for their help against the Popish, Prelaticall, and Malignant partie; and therefore happie England, both for the present and for the future, that now wee are coming to a Peace, we are so joyned and wrapped up in Covenant with Scotland, that the Peace and Vnion is not of England alone, but of both Kingdoms; and

Vide *Scots late Declaration*

I saw some Letters written lately from Newcastle by English there, as one Mr. P- and others, who speak much of the integritie and faithfulnesse of the Scots, and that they suffer not a man ill affected to come to Court, no not so much as into the Towne.

and that this is our advantage I shall commend to the Readers consideration some particulars out of the Speeches of Mr. Solicitor, a prime able Member of the House of Commons, and Mr. *Burroughs* a chiefe man among the dissenting Brethren. Mr. Solicitor speaking of the benefits that will redound to this Kingdome, and the advantage we shall have by a nearer Association with the Scots, and by their coming in to this purpose for our assistance, showeth that certainly they are many.

The third is this, that whensoever we doe come to a Peace, when Gods time is come, that we shall have one, yet their coming in, in all probability it will cause us to have a better, a surer, and a better grounded Peace, then if they doe not come in. And likewise what peace soever we have, that it will be perpetuated, and be the securer for us and our posterity to reap the benefit of it. But how is it like to be, when there shall not onely be our owne Kingdome, but a Brother Kingdome, an entire Kingdome, one of the same Religion with us, one that loves their liberties as well as we, when they shall bee ingaged in point of interest with us, when the same Law, the same Acts of Parliament that shall compose the differences, when if it be broken on our parts in any thing that concernes us, they cannot conceive but that it may be their case the next day, because it all depends upon one Law, one and the same title, and their interests is the same; So that if there were nothing else in it, but that we were like to have the better peace and on better termes, and whatever it be 'tis likely to bee kept the better to us and our posteritie, if nothing else were in it, that were much to our advantage: surely if by some considerable summe of money, wee might have brought in, and have them at the end of this Peace, and interessed in it as well as our selves. Master Burroughs *saith, how happy should wee be, if wee might have them in a neere union with us? And a people that have carried themselves with as great honour and faithfulnesse, with as great wisdome and order in the most difficult worke that ever a people did undertake in those by and intricate paths that were before untrodden. Certainely, that they undertooke at the beginning of their worke, but a few years since, it could not but bee looked upon with the eye of reason, as the most unlikely worke ever to have proceeded, as any worke hath ever done, and yet how hath the Lord been with them, and with what wisdome and graciousnesse have they carried it.* So that from the consideration of all I have said in this Coralary and from these passages in these speeches, tis good by all meanes to preserve the union of England and Scotland, and seeing we shall be so happy in a neere union, and God is so much with them, and carries them thorough with so much wisdome and graciousnesse, and that wee shall have the

better Peace, and have it the better kept, by having them at the end of it, and interested in it as well as our selves; let's hearken to no Sectaries nor Independents false surmisings, evill reports, and scandalls, cast upon our Brethren of Scotland, but pray and seek by all means a more near union and communion betweene that Kingdome and this, for there is a blessing in them; and for my part I had a great deale rather fall and perish (if the will of God were so) with the Kingdome of Scotland, and the Presbyterian party in England, standing for the Covenant and the truth professed in all the Reformed Churches, then to grow and flourish for a while with the Sectaries standing for a Toleration of all Sects and Opinions, yea, then to be a King among them, as *John* of *Leyden* was at Munster.

FINIS.

Errata.

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